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PREFACE.

IN the ſacred Scriptures there are diſtinguiſhable theſe two general parts, a Doctrinal and an Hiſtorical. By the Doctrinal part are underſtood thoſe inſtructions, which teach us what we are to believe and practiſe, in order to our eternal ſalvation. By the Hiſtorical part is meant the account given us of tranſactions and events; either in reference to nations, eſpecially that of the Jews; or in reference to ſingle perſons, as Abraham, David, &c. but above all, our Lord and Saviour JESUS CHRIST, *the author and finiſher of our faith.* Heb. xii. 2.

Of theſe two parts of Scripture, the Doctrinal, being of infinitely the higheſt concern, requires therefore our far greateſt ſtudy and application. However this hinders not, but that we may, and very commendably too, ſpend ſome time and thoughts on the Hiſtorical part of Scripture; it being but reaſonable to think, that what the wiſdom of God has judged fit to make part of his word, we may judge fit to make part of our ſtudy.

This being certain in general, it will eaſily be granted, that amongſt all the hiſtorical paſſages of Scripture, circumſtances appertaining to the hiſtory of our bleſſed Saviour challenge the firſt place in our ſtudious thoughts and enquiries. And as Geography is acknowledged to be one eye of Hiſtory in general, ſo nothing can more conduce to illuſtrate the hiſtory of our Lord, than giving as it were a plan of thoſe places which made up the ſcene, whereon the particulars of his holy and unſpotted life were tranſacted; eſpecially if the geographical deſcription be ranged after an hiſtorical method, or according to the ſeries of time, wherein the places were viſited by our bleſſed Lord.

This is the deſign and method of the [a] firſt Part of this work, which therefore cannot be reaſonably diſliked, whatever the performance may be. Though even this, I hope, carries nothing in it, but what is very excuſable by a reader of candour, and not unapprehenſive of the nature of the ſubject.

In deſcribing the ancient ſtate and condition of places, as they were in the times of our Saviour, I have chiefly followed (where I could) Joſephus, the celebrated Jewiſh hiſtorian, as being beyond diſpute the beſt qualified author to inform us therewith; foraſmuch as he lived in the firſt century, and was not only a native of the Holy Land, but alſo a great commander or general in it.

[a] See the Advertiſement prefixed to this edition.

But

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But judging it might be not less (if not more) acceptable to the genius of the age, I have inserted also the best account we have of the present state and condition of places mentioned in the Gospels, and lying within the Holy Land. This I have taken chiefly from the late reverend and ingenious Mr. Maundrell, then Chaplain to the factory at Aleppo, in his Journey from Aleppo to Jerusalem, A. D. 1697. This worthy person appears by his writings to have been so well qualified for a work of this nature, that it is much to be regretted, that he had not the opportunity of taking a survey of all the parts of the Holy Land, but especially of the Sea of Galilee, and the country round it. Sure I am, it is much to be wished, that this might be done by some other worthy person belonging to the forementioned factory, and no less qualified for such an undertaking. It is obvious of what great use this might be, for the clearing some passages in the Gospels, which relate to our Saviour's journeyings about the Sea of Galilee.

I need not enlarge on the great use that maps are of to the better understanding of all sorts of geographical treatises. For which reason, I have added to this first Part a map, shewing the places mentioned in the four Gospels, and lying chiefly within the Holy Land: as I have also added another map to the other part of this work, shewing such places as are mentioned in the other books of the New Testament, and lay chiefly without the Holy Land. So that in one of these two maps is to be found any place

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place mentioned or referred to in the whole New Teſtament.

It is here to be further remarked, that I have not contented myſelf with giving a bare geographical account of places; but have alſo taken notice of ſuch famous perſons, or actions, or other circumſtances, as the places are memorable for in hiſtory, or at leaſt deſerve our preſent obſervation. And this I have done to the end that this work might be uſeful in more reſpects than one; and not only more uſeful, but alſo more pleaſant and entertaining to the reader. On this hiſtorical account, as alſo by reaſon of the hiſtorical method I have made uſe of both in this and the other Part, I have given to this work the name of an Hiſtorical Geography of the New Teſtament.

I have purpoſely avoided, as much as I could, all critical diſquiſitions, this work being chiefly deſigned for the ſervice of ſuch as are not wont to find any great pleaſure in criticiſms, at leaſt, of this nature; and are not much ſkilled in any other but their native Engliſh tongue. For which laſt reaſon, I have likewiſe made uſe of the Engliſh tranſlation of Joſephus by Sir Roger L'Eſtrange, where I have had occaſion to cite any paſſage out of the ſaid Jewiſh Hiſtorian.

As Geography is eſteemed the eye of History, ſo Chronology is no leſs juſtly eſteemed the other; and therefore,

therefore, to give all the light I could to the hiſtory of the New Teſtament, I have added two Chronological Tables, one of the hiſtory of our bleſſed Saviour, and the other of St. Paul's travels, taken from the tables publiſhed by Mr. Marſhal, and approved of (to ſay no more) by Dr. Lloyd, late Biſhop of Worceſter, who was generally eſteemed one of the moſt learned in chronology of his age.

It is alſo to be here further obſerved, that, whereas in the former editions I followed what is commonly thought the ſeries or courſe of the hiſtory of our Saviour; having ſince had occaſion to inquire more ſtrictly into that matter, (namely, in order to the drawing up of my table of the harmony of the Goſpels lately publiſhed,) I have thereby ſeen cauſe to look on the courſe of our Saviour's hiſtory commonly followed to be wrong: and therefore to alter and tranſpoſe ſome paſſages of our Saviour's iourneyings in the former editions.

The ſecond Part of the Geography of the New Teſtament being of the ſame nature in general with the firſt, it is needful only to obſerve, that my particular deſign is to give a geographical and hiſtorical account of the places mentioned, or referred to, in the books of the New Teſtament, which follow after the four Goſpels. The far greateſt number of which

places

places being contained in the hiſtory or Epiſtles of St. Paul, I have diſtinguiſhed this ſecond Part by the title of the Travels and Voyages of St. PAUL, the Apoſtle of the Gentiles.

In deſcribing the places, I have obſerved the ſame hiſtorical method uſed in the other Part; ranging them according to the ſeries of time, when they were viſited by St. Paul; this being the moſt conducive way to illuſtrate the hiſtory of our Apoſtle.

Through the whole performance, I have guided myſelf by the ſame meaſures, as in the firſt Part. The ancient ſtate of ſeveral places, which lay without the Holy Land, is taken from Strabo, who lived in the firſt century; and the preſent ſtate is taken chiefly either from Sir Paul Ricaut, or Mr. Maundrell. To Mr. Maundrell we are beholden for the preſent ſtate of Damaſcus and Ptolemais, which he viſited in 1697; to Sir Paul Ricaut for the preſent ſtate of the ſeven Churches in Aſia, to which the ſeven Epiſtles, recorded in the Revelation of St. John, were ſent; which he viſited in 1678.

WITH reſpect to my Geography of the Old Teſtament, I need ſay no more of the deſign of this work in general, and the method obſerved therein, than that they are of a like nature with the deſign and

and method of my Geography of the New Teſtament.

The moſt obſervable difference between one work and the other, is this, that in my Geography of the Old Teſtament I have found it requiſite to have frequent recourſe to the Hebrew language, and to make uſe of ſome terms of the Hebrew Grammarians; which becauſe it is likely ſome readers may not be acquainted with, I judged this the moſt proper place to explain them in.

It is obſervable, that none of the letters of the Hebrew alphabet are vowels, there being originally no characters for theſe, as is probable, foraſmuch as in the old Hebrew text no vowels are expreſſed. The characters, whereby the vowels are expreſſed in the preſent Hebrew Bibles, as alſo thoſe whereby the conſonants are expreſſed, were taken from the Chaldeans, and learnt by the Jews, and brought into uſe among them, during the Babyloniſh captivity. So that what is now-a-days called the Hebrew text is in reality no other than the Hebrew text expreſſed in Chaldee characters, whether conſonants or vowels. The true old Hebrew characters are thoſe now-a-days called the Samaritan characters; among which, as I ſaid above, there are none for vowels.

Laſtly, it is only further obſervable, as to our preſent purpoſe, that the Hebrew letters are diſtinguiſhed

guiſhed into radicals and ſerviles. For the Hebrew Grammarians call their primitive words, Radixes or Roots, as being thoſe from which the derivative words do as it were ſpring or ariſe. Hence ſuch letters as go to make up the radix or primitive word are called in reſpect thereof Radical letters. But ſuch other letters as, being added to the radix, ſerve to form any derivative word from it, are thence called Servile letters. Now the letters, which moſt uſually ſerve to this purpoſe, are contained in the word האמנתי Heemanti, whence they are called the Heemantic letters.

What has been here laid before the reader will enable him to have a competent underſtanding of whatever (if I remember aright) is ſaid in the following Treatiſe, with reference to the Hebrew tongue, and will particularly be of great uſe in underſtanding how to trace out the etymology or derivation of names, and thereby the original of nations. For from what has been obſerved, it is evident, that in the etymology of names from the Hebrew tongue, the letters of the radix are chiefly, if not ſolely, to be regarded.

As to what particularly concerns the firſt Part of my Geography of the Old Teſtament, it is requiſite only to obſerve to the reader, that, in the account of the ſituation of the Garden of Eden, I have taken a great deal from the learned Huet, Biſhop of Soiſſons in France, as having, I think, wrote beſt on

that

that ſubject. In the account of the original plantations of mankind after the flood, I had received great help from our learned countryman, Mr. Mede, and the learned Frenchman, Monſieur Bochart. As to the deſcription of Noah's ark, it is taken from the famous mathematician, Biſhop Wilkins's tract, inſerted by Mr. Pole into his Synopſis Criticorum.

As the firſt part of my Geography of the Old Teſtament contains the geography of Geneſis, ſo the ſecond Part contains the geography of the remaining books of Moſes, as alſo of the three following books, Joſhua, Judges, and Ruth, and conſequently completes the geography of the Octateuch. For under this ſingle name are uſually comprehended the eight firſt books of the Old Teſtament, as the five firſt books are comprehended under the like name of the Pentateuch.

The method, as well as deſign, of the ſecond Part being in the main the ſame with that of the firſt, I need here take notice but of the following particulars.

In drawing up the ſecond Part, I judged it proper to take notice therein, ſolely, or principally, of ſuch places, as conduce to the better underſtanding of the ſacred hiſtory. For this reaſon I have not troubled

bled the reader with ſuch cities, or towns, as are mentioned only in Joſhua, in reference to the ſeveral tribes they belonged to, but no where elſe in reference to any hiſtorical tranſaction or occurrence. There being alſo ſeveral other places, which are but once or twice mentioned in the ſacred hiſtory, and that but barely, ſo as no light is afforded thereby (or from any other authors) as to their ſituation, I have likewiſe judged it better to paſs moſt of them quite over in ſilence, than to name them only to tell the reader, that no tolerable account could be given of them. For the ſame reaſon I have not crowded the map of the Holy Land with multitude of places of no uſe to be known, but have inſerted therein only ſuch as are remarkable in reference to the ſacred hiſtory.

To take off the dryneſs of bare Geography, I have ſtudiouſly laid hold of ſuch opportunities as came in my way, to take notice of any curioſity, either natural or artificial. And I have ventured to enlarge upon the Pyramids, as being ſome of the nobleſt pieces of human art and labour, either ancient or modern.

There remains only to obſerve, that, in order to adjuſt the geography of theſe ſacred books, I have, upon conſulting the Samaritan or old Hebrew Pentateuch, learnt the true original reading of ſeveral texts, particularly of Deut. x. 6, 7. whereby the contrariety of the preſent reading of the ſaid text (in the

common Hebrew and our Engliſh Bible) to Numb. xxxiii. 30. is quite taken away, as is ſhewn pages 277, 281, 283. of this volume; and in like manner, the preſent corrupt reading of Exod. xii. 40. in the common Hebrew and our Engliſh Bible, is corrected from the Samaritan Pentateuch, as it is ſhewn in the Chronological Account hereto belonging.

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AN

HISTORICAL GEOGRAPHY

OF THE

OLD TESTAMENT.

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CHAP. I.

Of the Places of the Antediluvian World, mentioned in ſacred Hiſtory; viz. the Garden of Eden, the Land of Nod, and the City of Enoch.

AS the ſacred Hiſtory is very ſhort in other particulars relating to the *antediluvian* world, (that is, to the ſtate of the world *before the Flood*), ſo is it in reference to its geography; all the places thereof mentioned by Moſes being either the Garden of Eden, with ſuch places as belong to the deſcription of its ſituation, or elſe the land of Nod, and the city of Enoch built therein. I ſhall ſpeak of each. 1. The places of the antediluvian world, mentioned in ſacred Hiſtory.

To begin then with the Garden of Eden. As it was by far the moſt remarkable place of the antediluvian earth, ſo its ſituation is more fully and particularly ſet down by Moſes, in theſe words; (Gen. ii. 8. and 10. to 14. incluſively.) *And the Lord God planted a garden eaſtward in Eden — And a river went out of Eden to water* 2. The ſituation of the Garden of Eden deſcribed by Moſes.

PART I. *the garden; and from thence it was parted, and became into four heads. The name of the firſt is Piſon; that is it which compaſſeth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx-ſtone. And the name of the ſecond river is Gihon: the ſame is it that compaſſeth the whole land of Cuſh. And the name of the third river is Hiddekel: that is it which goeth before Aſſyria. And the fourth river is Euphrates.*

3. The word Eden impoſed as a proper name on ſeveral places, and why.

From this account we learn, firſt, in what country the terreſtrial Paradiſe was ſituated; namely, in the country of Eden. The word Eden in the Hebrew language, according to its primary and common acceptation, denotes *pleaſure* or *delight*. Whence the ſame word came, in a ſecondary acceptation, to be impoſed as a proper name on ſeveral places of a more than ordinarily *pleaſant* and *delightful ſituation*.

4. The Eden, or rather Beth-Eden, mentioned by the Prophet Amos, what, and where.

Such was that ſpoken of by the Prophet Amos, i. 5. *I will break alſo the bar of Damaſcus, and cut off the inhabitant from the plain of Aven, and him that holdeth the ſceptre from the houſe of Eden: and the people of Syria ſhall go into captivity unto Kir, ſaith the Lord.* The Eden here mentioned was (as the learned Biſhop of Soiſſons, P. D. Huet, thinks) a valley ſituated between the mountains of Libanus and Anti-libanus, and ſo in that part of Syria, whereof Damaſcus was the metropolis. This valley, adds he, deſerved the name of Eden, or rather of Beth-Eden, that is to ſay, *houſe of pleaſure*, by reaſon of its fertility and pleaſantneſs. This induced ſome to believe, that the earthly Paradiſe ſtood here; and they were the more perſuaded of it, becauſe they found in the neighbourhood a town called Paradiſe, mentioned by Pliny and Ptolemy [a]. They ſought alſo here the place, where Adam was created, and that where Cain killed his brother Abel, and perſuaded themſelves that they had found them here. To this account of Bp. Huet it may be

[a] Plin. lib. v. cap. 23. Ptolem. Aſiæ Tab. 4.

added.

adds, that this ſeems to be the place [b] Mr. Maundrell takes notice of, in his journey from Damaſcus towards Tripoli; where he tells us, that having travelled four hours and a half from Damaſcus, he came to a ſmall village called Sinie, juſt by which is an ancient ſtructure on the top of an high hill, ſuppoſed to be the tomb of Abel, who, as the ſame Author tells us, is ſaid by ſome to have been murdered by his brother in this place. The tomb is thirty yards long; and yet it is here believed to have been but juſt proportioned to the ſtature of him, who was buried in it. Here, adds Mr. Maundrell, we entered into a narrow gut, between two ſteep rocky mountains, the river Barrady running at the bottom. On the other ſide of the river were ſeveral tall pillars, which excited our curioſity to go and take a nearer view of them. We found them part of the front of ſome ancient and very magnificent edifice, but of what kind we could not conjecture. Now theſe two accounts of the two forementioned ingenious writers, being laid together, will, I think, afford great light for the right and clear underſtanding of the Eden, or rather Beth-Eden, mentioned in the forecited place of the Prophet Amos. For it is not unlikely, that this whole little valley, lying thus between two ſteep rocky mountains, and having the river Barrady running along the bottom of it, might formerly have the name of Eden given to it. But however this was, whether it had the very name of Eden, or no; it is not to be doubted, but it was eſteemed a *pleaſant* place, and that this was the inducement to build here the forementioned edifice, which, by reaſon of ſuch its pleaſant ſituation, was called Beth-Eden. And, ſince this edifice appears by its preſent ruins to have been ſo very magnificent, it is moſt highly probable, that it was a royal ſtructure, and no other than a *pleaſure-houſe* (or *Buon Retiro*[c]) of the kings of Syria, being at the diſtance of four or

CHAP. I.

[b] Journey from Aleppo to Jeruſalem, p. 138.

[c] The King of Spain has a ſeat ſo named.

PART I. five hours riding from Damaſcus, the capital city of that kingdom, and ſo at a very convenient diſtance for ſuch a ſeat of pleaſure or retirement. Hence the ruin of the king of Syria is elegantly, as well as appoſitely expreſſed, by God's *cutting off him that holds the ſceptre from Beth-Eden*, this being the place where the ſaid kings of Syria were wont chiefly to pleaſe and recreate themſelves. But of this enough.

5. A village near Tripoli in Syria, called Eden.

Beſides the Eden thus mentioned by the Prophet Amos, there is alſo a village called Eden near Tripoli in Syria, on the mount Libanus, where ſome likewiſe have placed the earthly Paradiſe. This village is alſo taken notice of by Mr. Maundrell, who tells us, that having gone for three hours croſs the plains of Tripoli, he arrived at the foot of Libanus; and from thence continually aſcending, not without great fatigue, came in four hours and an half to a ſmall village called Eden, and in two hours and an half more to the Cedars.

6. Several places called Adena, or Adana, a word probably derived from the Hebrew Eden.

Further, it is not to be queſtioned, but from the Hebrew word Eden has been derived the word Adena, or Adana, which we find in Greek and Latin authors, given as a proper name to ſeveral towns. There was a town in Cilicia of this name, pleaſantly ſituated in a fruitful ſoil. There is alſo a famous port in Arabia, on the entrance of the Red Sea, called Adena or Aden; which (to uſe Biſhop Huet's expreſſion) for having been the moſt delightful place of a very delightful country, I mean, of Arabia Felix, has been called itſelf Arabia Felix, as comprehending in it all the beauties of that country. And beſides this Adena, there was another in the middle of the ſame country, bearing the ſame name with the firſt, for the ſame reaſon. Whence it is no wonder, that the Arabians inhabiting that province, believed that Paradiſe was amongſt them.

7. The marks whereby Moſes diſtinguiſhes

The inſtances already brought are ſufficient to ſhew, that the word Eden was impoſed as a proper name on ſeveral places. And it is certain, that none of the forementioned places was the Eden, wherein the earthly

Paradiſe

Paradiſe was ſeated; and that for this reaſon, becauſe the marks, whereby Moſes deſcribes the ſituation of the earthly Paradiſe, are not to be found in any of the ſaid places. We are therefore to proceed, and enquire where the ſaid marks are to be found; and in order thereto it muſt be conſidered, what are the marks themſelves, or what in ſhort they amount to, which is this, viz. that the Eden, wherein God planted the garden of Paradiſe, lay on a river or ſingle channel, which out of Eden was parted into four heads or rivers, by name Piſon, Gihon, Hiddekel, and Perath or Euphrates. If therefore theſe four rivers can be found, having ſomewhere a ſingle channel common to them all, then we may reſt aſſured, that on that ſingle channel, or river, lay the country of Eden, wherein was ſeated the earthly Paradiſe. CHAP. I. the ſituation of the earthly Paradiſe.

8. We are therefore, in the firſt place, to find out the true ſituation of the four rivers here ſpecified by Moſes. I ſhall take them in the ſame order they are mentioned by Moſes, and ſhall therefore begin firſt with Piſon; the ſituation whereof is thus deſcribed by the ſaid ſacred hiſtorian: *The name of the firſt* (namely, river) *is Piſon: that is it which compaſſeth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx-ſtone.* Moſes's deſcription of the river Piſon.

9. From hence it is evident, that, in order to find out the river Piſon, we muſt firſt find out the land of Havilah here mentioned. And in doing this, we cannot follow better guides than the ſacred writers. We read then of a country called Havilah in two other places of Scripture, viz. Gen. xxv. 18. and 1 Sam. xv. 7. In the former of theſe two places Moſes informs us, that the *Iſhmaelites* (or poſterity of Iſhmael) *dwelt from Havilah unto Shur, that is before Egypt*, &c. In the latter we are informed, that *Saul ſmote the Amalekites from Havilah until thou comeſt to Shur, that is before Egypt.* In both which places by this expreſſion, *from Havilah unto Shur*, is probably meant the whole extent of that part of Arabia, which lies between Egypt to the weſt, and a certain The land of Havilah, ſaid by Moſes to be waſhed by the river Piſon, where ſeated.

PART I. channel or river (which empties itſelf into the Perſian Gulf) to the eaſt. For that Shur was the weſtern extremity of this part of Arabia, is evident from Exod. xv. 22. where we read, that *Moſes brought Iſrael from the Red Sea, and they went out into the wilderneſs of Shur.* So that Shur was that part of Arabia, which came up to the bottom of the Red Sea or Arabian Gulf, and ſo joined on to Egypt. And as it thus clearly appears, that Shur was the weſtern extremity of that part of Arabia we are ſpeaking of; ſo it ſeems no leſs clear, that Havilah was the eaſtern extremity of the ſame; and that not only from the import of the forecited expreſſion, but alſo foraſmuch as, in common authors, we find here placed, a people whoſe name, though ſomewhat varied by various authors, yet in all the ſeveral variations of it retains viſible footſteps of the name of their forefather Havilah, or, as it is written more agreeably to the original Hebrew word, Chavilah. Thus by Eratoſthenes are placed in theſe parts the Chaulothæi, by Feſtus Anienus the Chaſſloſii, by Dionyſius Periegetes the Chablaſii, and by Pliny the Chavelæi; all retaining in their name moſt of the radical [d] letters of the word Chavilah. So that from hence may ſafely be concluded, that this eaſtern tract of Arabia, lying near and on the bottom of the Perſian Gulf, was formerly and in the time of Moſes known by the name of Havilah. Hereupon many learned men amongſt the modern writers have acknowledged this to be the ſituation of Havilah, as Steuchus, Beroaldus, Grotius, Hornius, and Bochartus.

10. Gold, and that good gold, in the land of Havilah, as ſeated according to our hypotheſis.

But yet this is not enough for our purpoſe. Before we can be aſſured, that this is that Havilah which was waſhed by the river Piſon, we muſt be aſſured alſo, that there is, or at leaſt formerly was therein *gold*, and that *good gold*; as alſo that there is or was therein *bdellium* and the *onyx-ſtone*. And of theſe particulars we may

[d] What a radical letter is, ſee in the Preface.

be

be well aſſured without great difficulty. For authors, both ſacred and profane, do very much commend the gold of Arabia. Diodorus [e] writes, that in Arabia was found natural gold, of ſo lively a colour, that it was very much like the brightneſs of the fire; and ſo fixed, that it wanted neither fire nor refining to purify it. It will appear hereafter, that Ezekiel had regard to theſe parts, when he ſays to the city of Tyre: *The merchants of Sheba and Raamah, they were thy merchants: they traded in thy fairs with the chief of all ſpices, and with all precious ſtones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Aſſhur, and Chilmad, were thy merchants*, &c. Ezek. xxvii. 22, 23. There was a great communication between all theſe nations through the Euphrates and the Perſian Gulf; and we muſt particularly obſerve, that the Prophet expreſsly names Eden among the countries or places lying in theſe eaſtern parts, and ſome of which lay in the neighbourhood of Havilah. So that there being both an Eden and an Havilah ſituated in theſe eaſterly parts, there are further grounds to conceive, that theſe were no other than the Eden and Havilah mentioned by Moſes in the deſcription of the ſituation of the earthly Paradiſe. Moreover, Arabia thus abounding with gold, and that very fine gold, no doubt but it very much dealt in it with the neighbouring provinces, ſituated along the Euphrates, which was then very populous, if not the moſt populous country in the world: and the province of Havilah, lying between thoſe countries, beſides the gold of its own, had, we may reaſonably ſuppoſe, a great deal alſo from the neighbouring provinces, by the traffic and intercourſe of merchants. And thus much for the gold of Havilah.

CHAP. I.

11. The Hebrew word *bedolach* is variouſly interpreted.

The ſacred text informs us, that the ſame country was remarkable for (what is called in Hebrew) *bedolach*, or (as it is uſually rendered) *bdellium*; which word is very variouſly tranſlated by interpreters. But of all theſe va-

[e] Lib. ii. cap. 14. et lib. iii. cap. 3.

PART I. rious opinions, the moſt probable, and which moſt divide the learned, are, that which takes *bedolach* for an aromatical gum, and that which takes it for pearls. The place of the book of Numbers, (viz. Numb. xi. 7.) which is wont to be quoted in defence of this laſt opinion, ſeems to be ſo plain and deciſive, that no good exception can be made againſt it. For Moſes, intending to deſcribe the manna, ſays, that it was *like the ſeed of coriander, and the colour thereof as the colour of bedolach.* Now it is evident from another deſcription of the ſame manna, which is to be found Exod. xvi. 14. 31. that it was white, (according to the tranſlation of the Seventy Interpreters, and followed, ver. 31. in our common tranſlation,) which is appoſite to pearls, as alſo is the roundneſs of manna, but in no wiſe to the *bdellium* gum. Hence it is, that the Talmudiſts, (as Monſ. Bochart [f] has learnedly obſerved,) mentioning this deſcription of manna, as it is in the book of Numbers, inſtead of ſaying, that it was of the colour of *bdellium*, ſaid, that it was of the colour of pearls. But we need take no part in this diſpute: it will be enough for our purpoſe to ſhew, that whether the Hebrew word *bedolach* be taken for pearls, or for *bdellium* gum, both are to be found in the land of Havilah.

12. *Bedolach*, taken for pearls, to be found in our land of Havilah.

For, as for pearls, it is moſt certain, that there is no place in the world, that produceth ſo fine ones, and in ſo great a quantity, as the ſea about Baharen, an iſle in the Perſian Gulf, ten leagues off from Catif; that is to ſay, the ſea that lies next the land of Havilah. We ſhall not load this treatiſe with a vaſt number of citations, to ſhew how great a quantity of pearls there is in the Perſian Gulf, and how much they are valued both by ancient and modern authors. Nevertheleſs, (to borrow Biſhop Huet's expreſſion,) that the reader may not think we deſire to be truſted for want of money to pay him, we will name ſome few of thoſe whoſe authority cannot be excepted againſt. Nearchus, one of Alexander's cap-

[f] Hieroz. part ii. lib. v. c. 5.

tains,

tains, that conducted his fleet from the Indies as far as the Perſian Gulf, ſpeaks of an iſland in that Gulf, abounding in pearls of great value. Iſidorus [g] of Charax, who lived a little after, ſays the ſame thing. Pliny [h], having commended the pearls of the Indian ſeas, adds, that ſuch as are fiſhed towards Arabia in the Perſian Gulf, deſerve moſt to be praiſed. And in another place he takes notice of the iſland of Tylos, as being the place of that fiſhing, which many ſuppoſe to be the iſland of Baharen. Arrian, the author of the Periplus of the Red Sea, ſets a greater value upon the pearls of Arabia, than upon thoſe of the Indies. Ælian [i] deſcribes exactly enough, how they were fiſhed, and how much they were valued. Origen [k] affirms, that Indian pearls far exceed all others in value, and that amongſt all Indian pearls, thoſe of the Red Sea are of the greateſt value: by which words we may ſee, that he made the Perſian Sea a part of that of the Indies; of which more hereafter, when we come to ſpeak of the Red Sea. The Rabbi Benjamin, a Navarrer, who lived five hundred and fifty years ago, being at Catif, informed himſelf about the fiſhing of pearls, that is made there every year, and about the manner obſerved in making of it, and inſerted it in the hiſtory of his travels, which he has left us. Teixeira a Portugueſe, another traveller, has yet more exactly deſcribed this fiſhing. He ſays, the pearls of that ſea are finer and weightier than thoſe of other places. Add hereto the teſtimony of the other modern travellers, Balby, Linſcot, Vincent le Blanc, Tavernier, and Thevenot. Beſides the fiſhing of Baharen, this laſt writer hath alſo deſcribed that of Carek, another iſle in the ſame gulf, and nearer the land of Havilah. Many other places of this ſea afford pearls; as doth the whole coaſt of Arabia from Maſcate to Catif.

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Thoſe that maintain, that *bedolach* is the *bdellium*, a

[g] Iſidor. Charac. apud Athen. lib. iii.

[h] Plin. lib. vi. c. 28. et lib. ix. c. 35.

[i] Ælian. de Animal. lib. x. c. 13. et lib. xv. c. 8.

[k] Origen in Matt. xiii. 45.

gum,

PART I. gum, may alſo find ſome in Arabia. Dioſcorides [l] expreſsly teſtifies it; and he ſets a greater value upon the *bdellium* of the Saracens, than upon that of the Indies. Iſidorus [m] and Sylvaticus [n] are of the ſame opinion. And Galen [o], comparing the *bdellium* of Arabia with that of Scythia, that is to ſay, with the *bdellium* of the Indies, (for part of India was called Scythia or Indoſcythia,) gives ſome advantages to the firſt, which he denies to the ſecond. Pliny [p] prefers the *bdellium* of Bactriana to that of Arabia; but he values that of Arabia above all the reſt. He will have that tree to grow in the ſands of the Perſian Gulf, which the flux of the ſea covers with its tides; and I do not know, ſays the learned Biſhop Huetius, whether it be not the ſame, which Strabo [q] deſcribes without naming it, upon Nearchus's information, when he ſays, that it grows in the iſlands that are before the Euphrates; that it ſmells as frankincenſe; and that out of its broken roots drops the ſweet-ſmelling juice. Now let the place of Arabia, from which it came, be which it will, at leaſt a great deal of that, which was to be tranſported into the countries along the Tigris and Euphrates, and into the reſt of the northerly Aſia, was carried into the land of Havilah. And upon this account Arrian [r] ſays, there was made a great ſale of ſpices, and all Arabian drugs in the city of Diridotis, which is the ſame with Teredon, the ruins whereof are yet now to be ſeen on the confines of the land of Havilah.

13. *Bedolach*, taken for a gum, to be found likewiſe in the ſame land of Havilah.

14. Precious ſtones, and particularly the onyx-ſtone, to be found in the ſame country.

It remains now to ſpeak of the *ſchoham*, which the ſacred text tells us was in Havilah, and which is commonly rendered the *onyx-ſtone*. A great variety of opinions might be produced, to ſhew that nothing certain can be affirmed of the ſtone *ſchoham*; and ſo it will be

[l] Dioſc. lib. i. c. 77.
[m] Iſidor. Etym. lib. xvii. c. 8.
[n] Sylvat. Pandect. in bdellium.
[o] Galen. de Simpl. Medic. lib. vi.
[p] Plin. lib. xii. c. 9.
[q] Strab. lib. xvi. p. 767. ex edit. Caſaub.
[r] Arrian. Indic. p. 357. ex edit. Gronov.

enough

enough to make it evident, that Arabia was formerly very abounding in precious ſtones. The firſt proof ſhall be taken from the place of Ezekiel already quoted; where the prophet, among the chiefeſt commodities that came from Sheba and Raamah, places in Arabia on the eaſterly coaſt, not far from Havilah, and whoſe inhabitants dealt with the Tyrians, reckons the moſt precious ſpices, precious ſtones and gold. Nearchus, who had ſailed the Perſian Gulf, affirmed (as Strabo tells us) that there were many iſlands in that gulf, in which there were extraordinary fine precious ſtones. The ſame Strabo[s] ſays, that the riches of Arabia, which did conſiſt in precious ſtones, and excellent perfumes, (the trade whereof brought them a great deal of gold and ſilver, beſides the gold of the country itſelf), made Auguſtus to ſend Ælius Gallus thither, in order to make thoſe nations his friends, and draw to himſelf their riches, or to ſubdue them. Diodorus[t] deſcribes at large the advantages of Arabia, and eſpecially its precious ſtones. He ſays, that that region affords ſome of all kinds, that they are very much to be valued by reaſon of the variety and brightneſs of their colours; and he enquires into the natural cauſes of it. Pliny, who employed all his laſt book in clearing this ſubject, and pretty curiouſly marketh the countries of precious ſtones, aſſures us, that thoſe, that are moſt valued, come out of Arabia. Though now they are more ſcarce there than they were then, (for mines of precious ſtones, as well as thoſe of metals, are exhauſted by length of time,) yet travellers, naturaliſts, and lapidaries do ſtill find ſome here. But after all, if any one will reſtrain the Hebrew word *ſchoham* to ſignify in this place the onyx-ſtone, he will have Pliny on his ſide, who ſays, that the ancients are perſuaded, that the onyx-ſtone was no where elſe to be found but in the mountains of Arabia.

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[s] Strab. lib. xvi. p. 780. ex edit. Caſaub.

[t] Diod. lib. ii. p. 131. et ſeq. ex edit. Rhodomani.

It

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If appears then, that in the forementioned extremity of Arabia there was a land or country called Havilah, and that there was in the ſame *gold*, and that *good gold*; as alſo the *bedolach* and *ſchoham*, whether they be taken to denote pearls and precious ſtones in general, or elſe to denote particularly the *bdellium* gum and the *onyx-ſtone*. If therefore there can be further found, a river which *encompaſſes* (i. e. with a winding ſtream waſhes) *all* one ſide *of the land of Havilah*, and alſo hath communication with three other rivers by one common channel; we ſhall then have found, concurring in this place, all the marks whereby Moſes deſcribes the river Piſon, and therefore need not queſtion, but the river thus waſhing this land of Havilah, is the very river, to which Moſes gives the name of Piſon in his deſcription of the Garden of Eden. Now it is evident from the map hereunto belonging, that the channel or river above mentioned, (§. 9. and 10.) as bounding Havilah eaſtward, and emptying itſelf into the Perſian Gulf, is ſuch a river, having all the forementioned particulars concurring in it; and therefore it may very reaſonably be conceived to be the river Piſon of Moſes.

15. The river Piſon is that river or channel which waſhes the eaſtern part of the land of Havilah, and ſo empties itſelf into the Perſian Gulf.

16. The ſame further proved from other conſiderations, beſides the marks given by Moſes; as firſt from its being the neareſt river to the place, where Moſes wrote.

But, though the concurrence of the ſeveral marks given by Moſes be abundantly ſufficient to ſatisfy us, that we have certainly found out the true Piſon, yet we cannot omit one or two other conſiderations, which are mentioned by the learned Biſhop of Soiſſons, and tend further to confirm this point. It muſt then be remembered, that Moſes (as has been before obſerved) wrote his hiſtory in Arabia Petræa, or ſome place near adjoining; and conſequently of the four rivers he mentions, this channel, as will appear from the ſequel of this chapter, was the neareſt him; ſo that natural order required that he ſhould name this firſt. And by the ſame conſideration may the method, obſerved by Moſes in mentioning the other three, be naturally accounted for, as ſhall be ſhewn as we go along.

Again, the etymology or derivation of the word Piſon helps

helps alſo to diſtinguiſh the river ſo called. For moſt of the Hebrew grammarians agree, that it is derived, either from the verb פּוּשׁ *puſch*, which ſignifies, *to run out, to be full, to increaſe, to multiply*; or from פָּשַׁח *paſcha*, which ſignifies, *to ſpread itſelf*; becauſe tides are ſo violent and ſo high at that end of the Perſian Gulf, that trenches were not a ſufficient defence againſt their irruptions into the neighbouring grounds, that are very ſoft and low. So that all that coaſt is full of lakes, marſhy places, and ſands, as Strabo [u] obſerves. In Moſes's time then, when the induſtry of men might have as yet oppoſed nothing to thoſe attacks, it is credible the overflowings were much greater than they are now. No name therefore could be given more ſuitable to that channel, that was apt ſo often to *overflow*, than the name of Piſon. The author of the apocryphal book called Eccleſiaſticus made an alluſion to this etymology, where he ſays of God, that *he filleth all with wiſdom like the Phiſon*. Eccluſ. xxiv. 25.

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17. Secondly, from the etymology or derivation of the word Piſon.

Laſtly, Schickard a German profeſſor, and who underſtood extraordinary well the eaſterly languages and affairs of the Eaſt, ſeems to have had a glimpſe of the truth, when he [x] wrote, that he is ſure the Piſon is to be looked for in Arabia, and that all the rivers of Paradiſe run into the Perſian Gulf, and that their mouths are very near one another. Steuchus ſpeaks yet more expreſsly of it, ſaying, that the Piſon comes from the Euphrates, and runs towards the Arabians of Havilah. Father Kircher, in the geographical map he inſerted in his deſcription of the tower of Babel, deſcribes the running of the four rivers, Piſon, Gihon, Tigris, and Euphrates, and gives the name of Piſon to the ſame weſtern channel as we do. To mention but one writer more, Monſ. Bochart, who deſigned to declare his mind more plainly and at large upon this point, in his treatiſe concerning

18. Laſtly, from the concurring opinions of ſeveral learned men.

[u] Strab. lib. xvi. p. 767. ex edit. Caſaub.

[x] In his Commentary on the Tarich of the Kings of Perſia.

the

PART I. the earthly Paradiſe, leaves us to gueſs at his opinion, when he ſays by the by, in his book concerning the beaſts of holy Scripture, that the Piſon is that branch of the Euphrates, of which Teixeira, in the book of his travels from the Indies into Italy, ſays, that it runs into the Perſian Gulf towards Catif near Baharen. Now Catif is a town on the eaſterly coaſt of Arabia, that gave to the Perſian Gulf the name of the Elcatif Sea, as it is now called by ſome. And Baharen is an iſland of the ſame Gulf, (as has been before hinted,) about ten leagues off from Catif. So that it may be very probably ſuppoſed, that Monſ. Bochart looked on the ſame weſterly channel, as we do, to be the Piſon. So that there does not lie ſo much as the objection of novelty againſt the truth of our opinion. And thus much for the river Piſon.

19. The river Gihon how deſcribed by Moſes.

Proceed we now to the ſecond river, concerning which Moſes ſays thus: *And the name of the ſecond river is Gihon: the ſame is it that compaſſeth the whole land of Cuſh.* Here it may be obſerved, that Moſes has not affixed ſo many marks on the Gihon, as on the Piſon; and that probably for this reaſon, becauſe the Piſon being known, the ſituation of the Gihon would be much more eaſily diſcovered. For the Piſon being known to be the firſt river in reſpect to the place where Moſes was writing; it is but natural to ſuppoſe, that the Gihon, as being the ſecond, was the river next to it, and conſequently the eaſterly channel of the two, into which the Euphrates, after its conjunction with the Tigris, is again divided.

20. The land of Cuſh, ſaid by Moſes to be waſhed by the Gihon, where ſituated.

And that it is ſo, we ſhall further make out, by ſhewing that the mark given by Moſes to know the Gihon, does agree to this eaſterly channel. Moſes then marks out the Gihon by telling us, that it is that river, *which compaſſeth the whole land of Cuſh.* If then it can be ſhewn, that the name of Cuſh did formerly belong to the country waſhed by the forementioned eaſterly channel; it will (at leaſt in conjunction with what is elſe offered) amount to a reaſonable proof, that the ſaid eaſterly channel is the very Gihon mentioned by Moſes. To what other provinces the name

of Cuſh did of old appertain, ſhall be ſhewn, when we come to ſpeak of the peopling of the world by the three ſons of Noah and their poſterity: it will be ſufficient to our preſent purpoſe, to make out that the country adjoining to the eaſterly mouth of Euphrates, and which by the Greeks and Latins was called Suſiana, had formerly the name of Cuſh, and hath it ſtill at preſent. All the journals of travellers do then inform us, that Suſiana is now called Chuzeſtan, which carries in it plain footſteps of the original word Cuſh, or, as it is wrote by ſome, Chus or Chuz. Benjamin of Navarre ſays, that the great province of Elam, whereof Suſa is the metropolis, and which the Tigris waters, is called ſo. That province of Elam is Elymais, which extends itſelf as far as the coaſt of the Perſian Gulf, at the eaſt of the mouth of the Euphrates. The Nubian geographer and ſome other Arabians call it Chureſtan: but it is probably an overſight of the copiers, who did not diſtinguiſh the letter *r* from *z* of the Arabians, which only differ by one point. The inhabitants of the land call it abſolutely or plainly *Chus*, if we will believe Marius Niger [y]. The ſame region is called *Cuthah* in the book of Kings, (2 Kings xvii. 24.) according to the variety of dialects; and it was partly from thence, that Salmanaſſar tranſported a colony into Samaria, to fill the room of its inhabitants and of the ten tribes, which he had turned out and ſent into other places. This new colony, which was afterwards known under the name of Samaritans, kept alſo the name of its origin, and was called the Cutheans. The word *Cuthah* or *Cuth* undoubtedly came from the word *Cuſh* or *Cus*, the laſt letter of which is often changed by the Chaldeans into a *t* or *th*, as Dion [z] hath obſerved. So they ſaid *Theor* for *Sor*, *Attyria* for *Aſſyria*. There are yet many other marks of the word *Cuſh* found in the ſame province. We find there the Coſſeans, neighbours to the Uxians, according

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[y] Mar. Nig. Comm. 5. Geograph. Afiæ.

[z] Dion. Xiphil. Traj. p. 347. ex edit. Sylburg.

to

PART I. to the poſition of Pliny, Ptolemy, and Arrian [a]. Some have imagined, that thoſe Coſſeans had given their name to the province of Chuzeſtan; but it is more true, that both the name of Chuzeſtan, and that of the Coſſeans, come from the ſame root, to wit, from Cuſh, and not one from the other. The name of Ciſſia and of the Ciſſians came alſo from thence; being a little province of Suſiana, and uſed ſometimes to denote all the Suſians. The poet Æſchylus [b] takes alſo notice of a city of that name ſituated in the ſame land; and, what is remarkable, he does diſtinguiſh it by its antiquity. He calls alſo Memnon's mother (that is to ſay, Aurora) Ciſſia; of which more when we come to ſpeak of the city Shuſan or Suſa. It ſhall only be here obſerved, that when the Grecians feigned, that Memnon was the ſon of Aurora, they meant that he came from the Eaſt; according to a common expreſſion of the Hebrew tongue, and very familiar to the Prophets, who call the people of the Eaſt, *ſons of the Eaſt*. Not to add, that many interpreters think, that Nebuchadnezzar or Belſhazzar is by Iſaiah called, in the ſame ſenſe, *Lucifer, ſon of Aurora*, or *of the morning*.

21. The river Gihon diſcovered by the marks given by Moſes.

Since then the eaſterly mouth of the Euphrates does thus agree to the deſcription given by Moſes of the Gihon; ſince it lies exactly the ſecond in order, according to the method taken by Moſes for mentioning the four rivers relating to the Garden of Eden; and ſince the province it waſhes or runs along the ſide of, was formerly called Cuſh; on theſe conſiderations we may reſt very well ſatisfied, that the ſaid eaſterly channel or mouth of the Euphrates (or, which comes to the ſame, of the Tigris) is the very Gihon deſcribed by Moſes.

22. Moſes's deſcription of the river Hiddekel.

Go we on then to the third river, of which Moſes writes thus; *And the name of the third river is Hiddekel: that is it which goeth before Aſſyria*. Now the Hebrew word

[a] Plin. lib. vi. c. 27. Ptol. lib. vi. c. 3. Tab. 5. Aſiæ. Arrian. Exped. Alex. lib. vii.

[b] Æſchyl. Perſ. et Choeph. 421. et in Strab. lib. xv. p. 728. ex edit. Caſaub.

Hiddekel

Hiddekel is by the Seventy Interpreters rendered the Ti- CHAP. I.
gris; and that the river, called by Moſes Hiddekel, is in truth no other than that river, which by the Greeks and Latins is commonly called Tigris, will appear from the following conſiderations.

3. The river Hiddekel is the ſame as the river Tigris; which is proved firſt from the true etymology of the word Tigris.

And firſt, the name of Hiddekel, which Moſes gives this river, that of Diglath, which they give it in the Levant or Eaſt, and that of Tigris, which the Europeans give it, are one and the ſame, varied by different nations. This may ſurpriſe thoſe, who are ignorant of the art of etymology, which is very uſeful, if not abſolutely neceſſary in good literature. We ſhall not ſtand here to produce authorities from other inſtances, for the change of the ſeveral letters of one of theſe words into thoſe of the other. It will be ſufficient to our purpoſe, to obſerve in ſhort, that taking away the aſpiration of the word Hiddekel, the word Dekel remained, which the Syrians diſguiſed, and made Diklat out of it: Joſephus and the Chaldæan paraphraſts, the Arabians and the Perſians turned it into Diglath; other modern orientals into Degil and Degola; Pliny, or thoſe who informed him, into Diglito; and the Greeks, who gave to all ſtrange words the turn and genius of their own tongue, inſtead of Diglis called it Tigris; induced probably ſo to do, by the information they had received of the ſwiftneſs of this river, which was aptly denoted by the name Tigris. And this is the more likely, becauſe we meet with other inſtances of the ſame nature, as not only will appear by and by in reference to the name of the river Euphrates, but has alſo been formerly obſerved (in the firſt part of my Geography of the New Teſtament) in reference to the name of the holy city Jeruſalem, turned by the Greeks into Hieroſolyma. But that the Diglito and Tigris is but one and the ſame river, is clear from Pliny [c]; only he is miſtaken, when he ſays, that the Tigris is called Diglito at the beginning of its ſtream, when it runs ſlowly, but is called Tigris, when it be-

[c] Plin. lib. vi. c. 27.

PART I. comes ſwifter. For it is called Tigris at the very head, as Strabo aſſures us; and the names of Tigris and Diglito are in reality but one and the ſame name, varied according to the diverſity of dialects or languages, as has been ſhewn.

The Hiddekel is proved to be the Tigris, from the method obſerved by Moſes in reckoning up the four rivers.

24. Secondly, the method obſerved by Moſes in reckoning up the four rivers further proves, that the Hiddekel is no other than the Tigris. For, as in reſpect of the place where Moſes was writing, the Piſon was the neareſt to him, and ſo in natural order was to be named firſt; and then the Gihon ſecond, as being the channel that preſented itſelf next: ſo having paſſed over this channel or river, and turning to the left hand, to come back to the place where Moſes was writing, we meet with the Tigris in the third place; which therefore it was but natural for Moſes to mention third, and which therefore we need not doubt but is the ſame with the Hiddekel mentioned third by the ſacred hiſtorian.

Laſtly, the ſame is proved from this, that the mark given by Moſes to the Hiddekel does agree to the Tigris.

25. Laſtly, the mark, whereby Moſes deſcribes the ſituation of the Hiddekel, does plainly confirm, that it is the ſame with the Tigris. For Moſes deſcribes its ſituation thus; *That is it which goes before Aſſyria.* The word Aſſyria may be taken, either properly to denote only that one province, which was firſt ſo called, and whereof Nineveh was the capital city; or elſe in a larger ſenſe, ſo as to comprehend many great provinces belonging to the kings of Aſſyria, and which made up the Aſſyrian empire. The word was not taken in the latter or larger ſenſe, till long after Moſes, who therefore could underſtand by the name of Aſſyria, only a ſmall province about Nineveh. Now the river Tigris does run along *before Aſſyria* ſo taken, and conſidered in reſpect of the place where Moſes was writing: inſomuch that going from the parts where Moſes was, directly to Aſſyria, there is no coming into it without croſſing firſt the Tigris, as running along *before* it, or running along *on that ſide of Aſſyria* which lay next to the parts where Moſes wrote. Wherefore the peculiar mark, whereby Moſes points out the ſituation of the Hiddekel,

dekel, thus exactly agreeing to the Tigris, it seems past all doubt, that the former is the very same river with the latter. It is true, that the clause, wherein the situation of the Hiddekel is described by Moses, is rendered in our Bible-translation otherwise than I have rendered it, namely thus; *That is it which goes toward the east of Assyria*, or, as it is in the margin of our Bible, *eastward to Assyria*. And though even in this sense the description may be capable of being somewhat tolerably accommodated to the Tigris, yet the other sense is much to be preferred, as being more agreeable to the plain or primary import of the Hebrew word, and so followed by that great Hebrician, Arias Montanus. And not only so, but the Seventy Interpreters also, and the authors of the Vulgar Latin and Syriac translation, render the Hebrew word, *over against* or *along the side* of Assyria, not restraining it to the eastern side. CHAP. I.

26. Of the fourth river, the Euphrates.

We are now come to the last of the four rivers, which Moses only names, without affixing any mark of distinction on it; and that for these two reasons, partly because the three other being discovered and known, this last could not but be easily known also; partly because its largeness and neighbourhood rendered it sufficiently known in the places and amongst the nations to whom he wrote. On these considerations, Moses only tells us in short, that *the fourth river is Perath*, or *Euphrates*. For the Grecians changed Perath into Euphrates, adjusting this word, as well as other strange words, to the genius of their own tongue; and at the same time probably alluding to the pleasantness [d], or at least fruitfulness, of the adjacent country, washed by the said river, and thought to be rendered so pleasant or fruitful by the waters thereof. Or possibly, not minding any such thing, they made Euphrates out of Perath, as out of Tabor they made Ataby-

[d] The Greek word εὐφραίνω signifies *to rejoice*, or *to make fruitful*; agreeable to the Latin expression, *lætum facere*. Whence Virgil in his first book of Georgics,

Quid lætas faciat segetes——

PART I. rius. We ſhall only obſerve further, that this river was naturally the fourth in order, according to the method followed by Moſes in naming the four rivers relating hereto; and that both it and the Tigris join together into one channel, which is afterwards divided again into two channels, the weſterly one of the two being the river Piſon, the eaſterly one the river Gihon.

27. The country of Eden was ſituated on the common channel of the four rivers.

Having thus diſcovered the four rivers mentioned by Moſes, in reference to the earthly Paradiſe, or Garden of Eden, it will be not difficult to aſſign the very ſituation of the country of Eden, wherein God planted the Garden of Paradiſe. For it is evident, from the words of Moſes, that it lay on the ſingle channel, which is common to all the four rivers. For the ſacred text ſays, that *a river went out of Eden, to water the Garden; and from thence it was parted, and became into four heads.* Which words manifeſtly imply, that in Eden the river was but one, that is, that it was but a ſingle channel; but *from thence*, i. e. out of Eden, *it was parted, and became four heads.*

28. In what ſenſe the river of Eden may be ſaid to become four heads.

The Hebrew word רָאשִׁים *raſhim*, which is rendered in our tranſlation *heads*, is, by the Seventy Interpreters, rendered ἀρχαὶ, *beginnings*; and ſo the word is elſewhere uſed in holy writ. Either ſignification is applicable enough to the ſubject before us. For if it be taken in the former ſenſe, then the ſacred text may denote, that the ſingle river, which was in Eden, out of it was divided into *four heads*, or *principal channels*; by this expreſſion excluding ſome ſmaller or otherwiſe leſs conſiderable channels, as being not the old, main, natural ſtreams, but made afterwards by the induſtry of man. For that there were ſuch made canals in theſe parts, is certain; and it is not certain, but ſome of them might be made afore the time of Moſes. Of the ſeveral channels, that did or do now carry the water of the Euphrates into the Tigris, it is ſuppoſed by learned men, that that only, which runs where ſtood the great city of Babylon, is natural.

29. In what ſenſe the Hebrew

If the original word be taken in its other ſenſe, then the great river or ſingle common channel, with its four branches,

branches, muſt be conſidered, not in reſpect to the running of its waters, but in reſpect to its own diſpoſition. And it would be very properly ſpoken, to ſay of one, who coming out of the garden had taken boat on this river, that having ſailed a while, he came to the *beginning* or *entry* of the Euphrates or Tigris; or (on the other ſide) of the Piſon or Gihon. The river or ſingle channel muſt be looked upon as an highway, croſſing over a foreſt, and which may be ſaid from thence to divide itſelf into four ways, whether the diviſion be made above or below the foreſt. CHAP. I. word is rendered by the Seventy Interpreters.

30. The forementioned ſituation of the country of Eden is confirmed by further conſiderations, viz. firſt, from 2 Kings xix. 12. and Iſa. xxxvii 12.

What has been ſaid might well ſuffice to ſhew, that, according to the marks given by Moſes, the country of Eden, wherein God planted the Garden of Paradiſe, did lie upon the river or ſingle channel, which is common to the four rivers ſo often mentioned; and that on both ſides of it.

But, beſides the marks given by Moſes, there are ſome other conſiderations, which tend to prove that the country of Eden, referred to by Moſes, was ſeated in the parts we aſſign it. We read in 2 Kings xix. 12. and Iſaiah xxxvii. 12. that Sennacherib King of Aſſyria deſigning to terrify Hezekiah, who had rebelled againſt him, boaſts that he had deſtroyed the countries of Gozan, of Haran, of Rezeph, and of the children of Eden which were in Telaſſar. The learned agree, that Gozan is the Gauzanitis, a province in Meſopotamia; that Haran and Rezeph are Charræ and Reſcipha, two cities in the ſame land of Meſopotamia; that Telaſſar is Talatha, a city in Babylonia, placed by Ptolemy at the bottom of the common channel above mentioned; and conſequently that the Eden here mentioned is the ſame country where Moſes placed Paradiſe, extending itſelf from Meſopotamia; of the joining of the Euphrates and Tigris as far as to Telaſſar, or the parting of the foreſaid united ſtreams again into two other ſtreams, called the rivers of Piſon and Gihon. For when it is ſaid in the forecited texts, that Sennacherib deſtroyed the *children of Eden that were in Telaſſar*, thereby is plainly,

PART I. plainly denoted, that Telaſſar lay within the borders of Eden; and therefore Telaſſar or Talatha being placed by Ptolemy juſt above the parting of the Piſon and Gihon, the province of Eden muſt extend likewiſe as low as that.

Secondly, from the natural goodneſs of the ſoil in theſe parts.

31. But there is ſtill one more ſign, which will help us in ſome degree to diſtinguiſh and know the ſituation of the earthly Paradiſe. Such is the fruitfulneſs of the country, and the goodneſs of its ſoil; which ſeems ſtill to keep ſome remainders of that bleſſing God poured upon it: for that plentifulneſs was partly natural, and partly ſupernatural. Moſes informs us, that God, in order to make Paradiſe, *cauſed to grow out of the ground, every tree that is pleaſant to the ſight and good for food*, Gen. ii. 9. And in another place, (Gen. xiii. 10.) having a mind to expreſs the pleaſantneſs and fertility of the ſoil of Sodom before its deſolation, he compares it to *the Garden of the Lord*; whether he only meant a garden of an extraordinary beauty, according to an Hebraiſm very ordinary in the ſacred writ, as ſome think; or the earthly Paradiſe, according to the moſt common opinion. But beſides the ornaments, wherewith the hand of God did adorn the terreſtrial Paradiſe in an extraordinary manner, we cannot reaſonably think, that God ſhould make choice of a barren and unfruitful ſoil, wherein to plant the Garden of Paradiſe, rather than of a country, which, conſidered only in its own natural ſtate, is fruitful and pleaſant. Now not only Meſopotamia and Cœleſyria, but alſo Babylonia, (which extended itſelf to the Perſian Gulf,) and a good part of Syria, were formerly eſteemed the moſt pleaſant and fruitful countries in the world. And to keep to the country of Eden, beginning at the confluence of the Tigris and Euphrates, (which is near the city of Apamea, according to Ptolemy,) and ſo going downwards towards the Perſian Gulf, the country on each ſide is every way as beautiful and fertile as any other country in Aſia. We do not ſay, that thoſe delights are found there, which the hand of God did ſpread to form Paradiſe; nor all thoſe that the labour of men can procure:

procure: but we ſay, that the ſoil is extraordinary good, and that nature hath made it capable of all kind of culture; though it be true, that it very ſeldom rains there, and that its plentifulneſs is merely owing to the goodneſs of its ſoil, and to the river that waters it. This we learn both from the old and new hiſtorians and geographers; modern travellers particularly aſſuring us, that the Grand Seignior has no better country, than that which lies betwixt Bagdat and Baſſora; that is, in the country formerly called Eden. And if there be ſome parts thereof, which lie now untilled and barren, it muſt be imputed to the want of people there at preſent, or elſe to the idleneſs of the inhabitants. CHAP. I.

32. The terreſtrial Paradiſe was ſeated in the foreſaid country of Eden, and on the river, or common channel.

Having by the concurrence of all the marks laid down by Moſes, and alſo by other conſiderations already mentioned, (to which ſome more will be ſtill added, as we proceed,) put it beyond all rational doubt, that the country of Eden referred to by Moſes did lie on the river or ſingle channel ſo frequently mentioned, it neceſſarily follows, that the Garden of Paradiſe did lie on the ſame river. For the ſacred text expreſsly tells us, that *God planted the* ſaid *Garden in Eden*, and alſo that *the river* or ſingle channel *did water the* ſaid *Garden*.

33. The Garden of Eden was planted in the eaſterly part of the land of Eden.

It is next to be conſidered, whether Moſes has not given us ſome intimation, in what *part* of the ſaid *country of Eden* the terreſtrial Paradiſe was planted. And this he may be probably thought to have done, by his telling us, that God planted the Garden *eaſtward* in Eden. It is true indeed, that it is not certainly to be determined, whether Moſes would, by the expreſſion *eaſtward*, only give us to underſtand, that Paradiſe was eaſterly in reſpect to himſelf, when he was writing, and in reſpect to the promiſed Land; or whether he meant, that it was in the eaſterly *part* of the land of Eden. But Moſes having ſaid, that Paradiſe was planted in the *land of Eden*, and this being ſo near Arabia Petræa, where probably the Iſraelites then were; as they could not be well ignorant of its ſituation, it ſeems to have been ſufficient to have ſaid, that *Paradiſe*

PART I. *was in the land of Eden*, to let them know, that it was *eaſterly* in regard to the place they were then in, and to the promiſed Land. Wherefore it remains, that Moſes, by ſaying the Garden was planted *eaſtward* in Eden, deſigned to mark out to them, in what *part* or *place* of the land of Eden Paradiſe was ſeated. And indeed it ſeems not likely, that Moſes, having undertaken to deſcribe exactly the ſituation of this Garden, (of which he in the ſeries of his narrative gives ſo preciſe and uniform marks,) after he had ſaid, that it ſtood *in the land of Eden*, ſhould neglect to expreſs the *part* of that land, wherein it ſtood. Seeing then Paradiſe lay in the *eaſterly part* of the land of Eden, and the river that watered it ran through that province, before it entered into Paradiſe; it muſt neceſſarily follow, that Paradiſe was ſituated on one of the turnings of this river, that goes from weſt to eaſt, and probably at the eaſterly end of the ſoutherly branch of the loweſt great turning, taken notice of in Ptolemy, and expreſſed in the map hereunto belonging.

34. The Garden of Eden was the original of the curious gardens of the princes of the Eaſt, and of the poetical fictions concerning the Fortunate Iſles, the Elyſian Fields, the Gardens of the Heſperides, &c.

I proceed to obſerve, that it is rationally conceived, that the Garden of Eden was the original of thoſe curious gardens, which the princes of the Eaſt cauſed to be made, and by which they would repreſent the Garden of Eden. Such an one was that golden garden valued at five hundred talents, which Ariſtobulus King of the Jews preſented unto Pompey, and which Pompey afterward carried in triumph, and conſecrated unto Jupiter in the capitol. This garden was called τερπωλὴ and τερπνὸν, which in ſtrictneſs of ſpeech is Eden, *pleaſure*. And it is obſervable, that the conformity between the very words, Garden of Eden, and Garden of Adon, ſeems to ſhew, that to the Garden of Eden was owing the riſe of thoſe gardens conſecrated to Adonis, which the Greeks, Egyptians, and Aſſyrians planted in earthen veſſels and ſilver baſkets, to adorn their houſes withal, and to carry them about in their proceſſions: though mythologiſts have by their fictions obſcured the truth of the matter, and do refer the original of the Gardens of Adonis to thoſe lettuces, wherein

wherein Venus put his body newly killed. In ſhort, there is no doubt to be made, but the Garden of Eden planted by the hand of God, and that, in ſome reſpects, in a ſupernatural manner, hath been the pattern, out of which the poets have formed their Fortunate Iſlands, the Elyſian Fields, the Meadows of Pluto, the Gardens (not only of Adonis already mentioned, but alſo) of the Heſperides, of Jupiter, and Alcinous. CHAP. I.

35. Of the city of Enoch, and the learned Huetius's opinion concerning its ſituation.

What we have to add further in reference to the ſituation of the country and Garden of Eden, falls in with what we have to offer concerning the ſituation of the land of Nod, and the city of Enoch. The learned Biſhop of Soiſſons has obſerved, that Ptolemy, in the deſcription of Suſiana, places there a city called Anuchtha; and alſo that the ſyllable *tha*, which endeth that word, is a termination pretty ordinary to the feminine nouns in the Chaldee tongue, and ſo is no part of the name itſelf. It then only remains Anuch, which is without difficulty the ſame as Enoch, or, as it is more agreeable to the Hebrew word, Anoch. And from hence the learned perſon afore mentioned infers, that this Anuchtha, mentioned by Ptolemy, is the ſame with the city of Enoch, mentioned by Moſes; eſpecially ſince Anuchtha is by Ptolemy placed on the eaſt of Eden, which agrees very well to what Moſes ſaith of the land of Nod, wherein the city of Enoch was built, namely, that it was on the eaſt of Eden, Gen iv. 16.

36. Difficulties which attend Huetius's opinion.

Now, though this conjecture ſeems very plauſible, inſomuch that I could not at firſt but readily embrace it; yet upon further deliberation there appeared ſome difficulty, which ſeems to make the truth of it queſtionable, and which in the upſhot would not give me leave to acquieſce in the foreſaid conjecture. For, firſt, though Anuchtha be no other than the city of Enoch, or Anoch; yet it is far from being certain, that there was no other city of that name, but that which was built by Cain, and called ſo by him from his ſon Enoch, or Anoch. It is moſt certain, that there was another Enoch, or Anoch, beſides the ſon of Cain; namely, the ſon of Jared, and father

PART I. ther of Methuſelah, a perſon moſt remarkable for his piety in the antediluvian ages; inſomuch that Moſes particularly ſays of him, that he *walked with God, and was not; for God took him:* Gen. v. 18, 21, 24. By which words is to be underſtood, as we learn from Heb. xi. 5. that this *Enoch was tranſlated that he ſhould not ſee death.* It is then poſſible, not to ſay probable, that the city, mentioned by Ptolemy, might take its name from Enoch, not the ſon of Cain, but the ſon of Jared, and a deſcendant of Seth, the brother of Cain; and that it might be ſo named from him in reſpect to the illuſtrious character he bore for his piety, this being a very ancient and uſual way of paying a veneration to the memory of perſons. At leaſt, it might take its name from ſome other Enoch or Anoch, different from both the former, and living many generations after; namely, after the Flood. And indeed, from the conſideration of the Flood there do ariſe ſome objections, which make it ſtill more queſtionable, whether the Anuchtha of Ptolemy could be the city of Enoch built before the Flood; or at leaſt could be known to be the ſame, and ſo could retain, even after the Flood, the name it had before.

37. The greateſt objection againſt Huetius's opinion.

But there is ſtill behind another conſideration, which weighs moſt with me, as overthrowing what ſeems moſt to favour the learned Huetius's opinion. For he eſpecially obſerves, that the Anuchtha, ſo often mentioned, is placed by Ptolemy on the eaſt of Eden, exactly agreeable to the ſituation of the land of Nod according to the ſacred text, Gen. iv. 16. But the word there rendered, *on the eaſt*, is the very ſame, which is alſo rendered by ſome after the ſame manner, in the deſcription Moſes gives of the courſe of the Hiddekel or Tigris. Which interpretation, as the learned Huetius rejects in that place relating to the river Hiddekel, ſo he ſhould likewiſe reject in this place relating to the land of Nod: becauſe it may be fairly preſumed, that Moſes uſed the word in the ſame ſenſe in both places. Hereupon the Seventy Interpreters judged it but reaſonable to keep the ſame interpretation in both texts,

and

and accordingly rendered the original word, in this place, as in the former, by the Greek word denoting, *over-againſt*, or *on the ſide of Eden*, not reſtraining it to the *eaſtern ſide* any more than to the *weſtern*. And on the ſame account Arias Montanus alſo in his verſion renders the Hebrew word, (as in relation to the courſe of the Hiddekel, ſo) in reference to the ſituation of the land of Nod, by the ſame Latin word, denoting *before*; which, as I have above obſerved, I take with him to be the plain and primary import of the original word. CHAP. I.

This being ſo, what the learned Huetius in other caſes particularly, and that reaſonably too, inſiſts upon, muſt likewiſe be remembered in the caſe before us; namely, that Moſes in penning his hiſtory had regard to the place where he penned it. Whence it follows, that when Moſes ſaith, that *the land of Nod lay before Eden*, he muſt thereby be reaſonably underſtood to mean, that it lay *before Eden* in reſpect of the place where he was writing, and conſequently *on the weſt of Eden*, namely, between Eden and the parts of Arabia Petræa, or elſe the parts of Syria adjoining to the Lacus Aſphaltites, or Dead Sea.

38. Grotius's opinion concerning the land of Nod.

On theſe conſiderations I cannot but incline to the opinion of the learned Grotius, who ſuppoſes Cain to have been doomed by God to withdraw into the deſerts of Arabia, which joins on to Eden weſtward, and ſo properly lay *before Eden*, in reſpect to the place where Moſes wrote. Indeed, ſince one part of Cain's puniſhment was baniſhment, and ſince, baniſhment being deſigned as a puniſhment, it is more proper, and ſo more uſual, for perſons baniſhed to be ſent, not into a pleaſant and fruitful country, as is Suſiana, wherein Ptolemy places Anuchtha, but into ſome unpleaſant and unfruitful country; theſe conſiderations do, I think, much favour the opinion of Grotius, that Arabia Deſerta was the country, into which Cain was ſentenced to withdraw. And to the barrenneſs of this part of Arabia may perhaps appertain the curſe pronounced by God againſt Cain, Gen. iv. 11, 12. *And now art thou curſed from the earth, which hath opened her mouth*

to

PART I. *to receive thy brother's blood from thy hand. When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength.* In ſhort, if the reader ſees cauſe to prefer Grotius's opinion, then he muſt of conſequence look on the land of Nod to be Arabia Deſerta, or at leaſt to be ſeated therein, and ſo to be part of it. If he prefers Huetius's opinion, that the Anuchtha mentioned by Ptolemy is the ſame with the city of Enoch built by Cain, then he muſt of conſequence look on the land of Nod to be ſeated in Suſiana.

39. I ſhall only obſerve further, that as to the name itſelf, there are no remainders of it to be found. Indeed it is not certain, that the word Nod ſhould be taken for a proper name: nay, it is actually rendered by ſome interpreters as an appellative, denoting *a fugitive*, or *one that is baniſhed*, which very well expreſſes the condition wherein Cain was, as appears from Gen. iv. 12. 14. *A fugitive ſhalt thou be*, &c. In a word, it is not to be doubted, but, if the word Nod is to be underſtood as a proper name, the land of Nod was ſo called, as being the land wherein *the fugitive Cain* lived.

It is uncertain, whether the word Nod is to be taken for a proper name or an appellative.

40. And thus much for the places of the antediluvian earth, mentioned in ſacred hiſtory.

The concluſion.

CHAP.

CHAP. II.

Of the Mountains of Ararat, whereon the Ark of Noah reſted, upon the abating of the Flood: together with ſome conſiderations concerning the Place where the Ark was made, the Wood it was made of, and the Form it was made in.

THE ſhort account of the antediluvian world, given in the ſix firſt chapters of Geneſis, is followed, in the ſeventh and eighth chapters of the ſame book, with an account of the Deluge or Flood: upon the abating whereof the ſacred hiſtorian tells us, that *the Ark reſted upon the mountains of Ararat*, Gen. viii. 4. It is therefore to be enquired, which are the mountains of Ararat; and then, in what particular place of the ſaid mountains the Ark did ſo reſt. 1. Noah's Ark, upon the abating of the flood, reſted on the mountains of Ararat.

As to the firſt query, it may not be unuſeful to take notice, in the firſt place, of a palpable error, concerning the ſituation of theſe mountains, which occurs in ſome verſes, which go under the name of Sibylline Oracles. There we are told, that the mountains of Ararat lay in Phrygia; which is no ways reconcileable to the ſacred text. The learned Bochart has happily light on the ground of this miſtake; which aroſe in all likelihood from the ſituation of a city in Phrygia, called Apamea Cibotus. The word Cibotus is a Greek word, denoting in that language *an Ark*; and it is the very ſame word, which the Seventy Interpreters make uſe of to denote the Ark of Noah. Now from the city Apamea having the ſurname of Cibotus given it, the author of thoſe verſes (falſely attributed to the Sibyls) inferred, that the Ark of Noah reſted there on an adjoining hill, and that this was the occaſion, that gave the ſurname of Cibotus to Apamea. But the inference is by no means concluſive, foraſmuch as there might be other reaſons for impoſing that ſurname 2. The riſe of the error, that the mountains of Ararat were in Phrygia, near the city Apamea, ſurnamed Cibotus.

PART I. ſurname on the city forementioned, namely this, (as is obſerved by the learned Bochart), that the city was incloſed in the ſhape of an Ark by three rivers that ſurround it. In like manner, the ſame learned perſon obſerves, that the port of Alexandria was called Cibotus from the bay that environed it.

3. The mountains of Ararat lay in Armenia.

Let us now proceed to diſcover the true mountains of Ararat. It is then, I think, univerſally agreed by the learned, that the word Ararat does in the ſacred Scriptures denote the country called by the Greeks, and from them by other weſtern nations, Armenia. Whence the moſt received opinion is this, that the mountains of Ararat amount to the ſame as the mountains of Armenia, and ſo lie within the country of Armenia.

4. Some will have the mountains of Ararat to extend beyond Armenia.

But ſome contend, that though Ararat be taken in Scripture to denote Armenia, yet the mountains of Ararat may extend[a] beyond the country of Ararat. That mighty ridge of mountains, which, beginning in the Leſſer Aſia, runs as far as the Old India, (now-a-days called the Eaſt Indies), by the ancients commonly called Mount Taurus, might very well, ſay theſe, be called by Moſes the mountains of Ararat, becauſe that was the firſt country of the Greater Aſia, by which they paſſed, and where they were of greater note than they had been formerly. Juſt as ſome hills with us in England are called Malvern hills, becauſe they are higheſt near that village, though they extend themſelves into other lordſhips. Hence the favourers of this opinion do not ſcruple to extend the mountains of Ararat as far as to Mount Caucaſus, in the confines of Tartary, Perſia, and India.

5. Two opinions concerning the part of the mountains of Ararat, where the Ark reſted.

Having laid before the reader the two opinions, which divide the learned, as to the ſituation of the mountains of Ararat themſelves, I proceed now to ſhew, in *what part* of theſe mountains the Ark of Noah is ſuppoſed to have reſted, according to each opinion. And from what is

[a] See Heylin's Coſmogr. p. 73. edit. A.D. 1666.

alledged

alledged on both ſides as to this matter, the judicious reader will be able to infer, which opinion is beſt grounded, and therefore preferable. CHAP. II.

6. One opinion is, that the Ark reſted on the Gordiæan Mountains.

As to that opinion, which takes the mountains of Ararat to be ſituated within the country of Ararat or Armenia, the followers of it (ſome very few excepted) do agree, that the Ark of Noah reſted in that part of the mountains of Ararat, which in Greek and Latin writers is ſtyled the Gordiæan mountains, (or, with ſome variation, the mountains of the Cordyæi, Cordueni, Carduchi, Curdi, &c.) and which lies near the ſpring of the Tigris, at moſt not very far from it. For the proof hereof many teſtimonies of the ancients might be brought, ſome of which tell us, that the relicks of the Ark were in that place; and alſo that in the neighbourhood there was a town called Cemain or Thamana, ſo called from thoſe eight perſons, which came out of the Ark; for the Hebrew word for eight is שמנה *ſhemen*; as alſo that the very place, where the ſaid perſons came out of the Ark, was by the Armenians diſtinguiſhed by a word importing the ſame, as by a proper name. Further, it is probably ſuppoſed, that Noah built the Ark in the country of Eden, (of which more anon); and ſince the Deluge was not only cauſed by rains, but alſo by the overflowing of the ocean, as the Scripture tells us, Gen. vii. 11. ſaying, that *the fountains of the great deep were broken up*; this overflowing, which came from the Perſian Sea, running from the ſouth, and meeting the Ark, of courſe carried it away to the north towards the Gordiæan Mountains. And the learned and ingenious Biſhop Huetius has obſerved, that, conſidering the figure of the Ark, which made it not ſo fit for ſpeedy ſailing, and alſo its heavineſs, which made it draw much water, the ſpace of an hundred and fifty days, which was the time the Deluge laſted, was but a proportionable time for the moving of the Ark, from the place where it was made, to the Gordiæan Mountains. So that both the ſituation of theſe mountains in reſpect to the courſe of the waters of the Deluge,

and

PART I. and alſo its diſtance from the place where Noah lived and built the Ark, do jointly conſpire to render this hypotheſis ſtill more probable.

7. According to the other opinion, the Ark reſted on the top of Mount Caucaſus, in the confines of Tartary, Perſia, and India.

Let us now ſee, what place for the reſting of the Ark is aſſigned by thoſe, who will have the mountains of Ararat to extend beyond the country of Ararat or Armenia; and that is the top of Mount Caucaſus in the confines of Tartary, Perſia, and India. Among the arguments made uſe of for this opinion, the chief both in authority and weight is acknowledged, by [b] ſome of its defenders, to be that which is drawn from the ſacred text, Gen. xi. 2. where it is ſaid, that, *as they went from the Eaſt, they found a plain in the land of Shinaar, and they dwelt there.* If then they came from the Eaſt, as the text plainly ſays, it might well be, that they came from thoſe parts of Aſia on the ſouth of Caucaſus, which lie eaſt of Shinaar, though ſomewhat bending to the north; but it is impoſſible, ſay the defenders of this laſt opinion, that they ſhould come from the Gordiæan Mountains in the Greater Armenia, which lie not only full north of Shinaar, but many degrees to the weſt. To this is added an old and conſtant tradition among the inhabitants of the region near Caucaſus, formerly called Margiana, that a great vineyard in this country was of Noah's planting, after that he was deſcended from the adjacent mountain, according to what we read, Geſ. ix. 20.

8. The former opinion ſeems the moſt probable; and as ſuch is generally received.

Such are the two opinions concerning the place, where Noah's Ark reſted; and ſuch are, at leaſt, the chief arguments, on which each is founded. The reader ſees, that each lays claim to a tradition, as one of its ſupports. It is then to be conſidered, which tradition carries in it greateſt evidence, as to matter of fact. Taking it for granted, that there was ſuch a vineyard in Margiana, as is mentioned by one ſide; yet this will by no means amount to an evident, or indeed any proof, that the

[b] See Heylin's Coſm. p. 7.

Ark

Ark reſted in the neighbouring mountain of Caucaſus, CHAP. II.
becauſe that the ſaid vineyard might have been planted by another beſide Noah. But, ſuppoſing it true, that in the more early ages of the world, after the Flood, there were to be ſeen on the Gordiæan Mountains the remainders of a large veſſel, which by the make of them might reaſonably be conjectured to have been relicks of the Ark; this ſeems to carry in it ſome good evidence, that the Ark reſted there; becauſe it cannot be well conceived, why any ſuch veſſel ſhould have been built there, or how it ſhould have come thither, if not built there, but by the waters of the Flood. Again, ſince the Ark is reaſonably ſuppoſed to have been built ſomewhere in Eden, or the parts adjoining, (of which more by and by), it is to be conſidered, whether Mount Caucaſus is not at too great a diſtance for ſuch a veſſel, as the Ark was, to be carried to, in the ſpace of the flood's riſing. Further, it is to be conſidered, that the waters of the Ocean, breaking in upon the land in theſe parts from the ſouth, muſt naturally carry the Ark northward; whereas the place of Mount Caucaſus aſſigned for that, which the Ark reſted on, is not only further northward, but alſo a great deal more eaſtward, than that of the Gordiæan Mountains is weſtward, in reſpect of the place whence the Ark was carried. Further, it may be rationally conjectured, that the waters of the Caſpian Sea, as well as of the main Ocean, did at that time overflow; and therefore ran from the Caſpian Sea itſelf, as otherways, ſo ſouthwards and eaſtwards; and conſequently by their thus running muſt naturally keep off the Ark from coming to Mount Caucaſus, at leaſt that part of it, where the Ark is ſaid to have reſted. This will clearly appear to any one, that views the ſituation of the Caſpian Sea, and the forementioned part of Mount Caucaſus in the map hereunto belonging, or any other of the ſame parts. But now the overflowing of the Caſpian Sea, from the north or north-eaſt, meeting with the overflowing of the Ocean from the ſouth, would

PART I. give ſome reſiſtance thereto, and thereby retard the motion of the Ark, and ſo make it move more ſlowly northward than otherwiſe it would have done; and not only ſo, but would alſo, as coming from the north-eaſt, naturally turn the motion of the Ark ſomewhat weſtward, and ſo as it were tend to direct it to the Gordiæan Mountains. So far is the weſterly ſituation of theſe mountains from being an argument againſt the Ark's reſting thereon; whereas the ſituation of Mount Caucaſus near the Caſpian Sea makes it truly impoſſible (without a miracle or ſupernatural means; which the divine wiſdom thinks not fit to make uſe of, where there is no neceſſity,) for the Ark to have been brought thither, upon the ſuppoſition of the overflowing of the Caſpian Sea, which ſeems to be no other than what reaſon requires to be ſuppoſed. Once more, if the Malvern Hills, though they extend themſelves into other lordſhips, are ſo called, becauſe they are higheſt near that village; then in parity of reaſon it is to be ſuppoſed, that the mountains of Ararat, though they extend themſelves to other countries beſides Ararat or Armenia, yet were ſo called, becauſe they were higheſt in Ararat or Armenia. And if ſo, then it is moſt likely, that the Ark reſted in Armenia; becauſe it is moſt likely, not to ſay plain, from Scripture, that the Ark reſted on the higheſt part of the mountains of Ararat. As for the objection heroto drawn from Gen. xi. 2. it will be ſhewn then to be of no force, when we come to ſpeak of the land of Shinaar. Upon the whole, therefore, the former opinion, that the Ark reſted on the Gordiæan Mountains, is moſt probable; and, as ſuch, is moſt generally received.

9. The place where the Ark was made, was probably in the land of Eden.

To what has been offered concerning the mountains of Ararat, whereon the Ark reſted, it will perhaps be not unacceptable to the reader, to add ſomewhat concerning the *place* or country, wherein the Ark is probably conjectured to have been made by Noah; though the ſaid place is no where ſo much as mentioned in Scripture. It is then probable, that when Adam and Eve were turned out

out of the Garden of Eden, they were ſtill permitted to continue in the country of Eden. And it is further probable, that upon the increaſe of mankind, though other families were obliged to move off into other parts, yet the eldeſt ſon always remained where the firſt ſettlement was made, namely, in the country of Eden. Whence it rationally follows, that Noah, as being the eldeſt ſon in a lineal deſcent from Seth, did live in the ſaid country, and conſequently that there it was that he built the Ark. And this opinion is further confirmed, not only from the ſituation of this country in reſpect to the Ocean, whence the waters of the Flood chiefly came, and in reſpect to the mountains of Ararat, whither by the ſaid waters the Ark was carried; but alſo from the teſtimonies of ancient writers, and likewiſe from the ſort of wood, of which the Ark was made. CHAP. II.

The wood is in Scripture called Gopher-wood, Gen. vi. 14. What ſort of wood this is, the learned Fuller, our countryman, ſeems to have been very happy in his conjecture. He has obſerved, that from the Greek word κυπάρισσος, *cypariſſus*, take away the termination, and there will remain κύπαρ, *cypar*, which has all the radical letters of the word *gopher*, and differs but little from it in ſound. Now, as from the Hebrew word גֹּפֶר, *gopher*, is derived the Greek word κυπάρισσος, *cypariſſus*, ſo from this is derived the Latin word *cypreſſus*, and from it our Engliſh word *cypreſs*; ſo that by what is called *gopher-wood* in Scripture, we may reaſonably underſtand what we call *cypreſs-wood*. Nor is the opinion of our learned and ingenious countryman founded barely on etymology, but it is alſo confirmed by other conſiderations. As firſt, that cypreſs is a very laſting or durable wood, not apt to breed worms or rot. This is taken notice of by ſeveral authors: I ſhall here inſert but one paſſage obſerved by the learned Bochart, which occurs in the ſecond book of Thucydides, where mention is made of λάρνακες κυπαρίσσιναι, *cypreſs-arks*, or *coffins*, wherein the Athenians were wont to put the bones of thoſe that

10. Gopher-wood, of which the Ark was made, probably the ſame commonly called Cypreſs-wood.

PART I. died in the wars for their country. And the Scholiaſt obſerves upon the place, that the ſaid boxes or coffins were made of cypreſs, becauſe it was not liable to rot. Now, upon this account it is very likely that the Ark of Noah was made of the ſame wood; foraſmuch as ſome relicks of it remained for ſeveral thouſand years after, as is atteſted by a great number of ancient writers. Secondly, the cypreſs-wood is not only durable, but (which makes more for our purpoſe) fit for ſhipping. Teſtimonies hereof are cited by the learned Bochart out of Plato, Plutarch, Vegetius, &c. Laſtly, Babylonia and the parts adjoining did abound with cypreſs. Hence the fleet of Alexander the Great, that was made at Babylon, was made all of it of cypreſs-wood; as we learn from the hiſtorian Arrianus; who adds, that there was in thoſe parts want of other wood fit for ſhipping. But now it has been above ſhewn, that the country of Eden lay in Babylonia and the parts adjoining, on the other ſide of the common channel of the Euphrates and Tigris; whence thoſe conſiderations do mutually ſtrengthen one the other; namely, the Ark being made of gopher or cypreſs-wood ſtrengthens the opinion, that it was made in the country of Eden, and conſequently, that Noah lived there afore the Flood; and on the other hand, the probability (on other accounts above mentioned) of Noah's living in Eden before the Flood, does add ſtrength to the opinion, that the Ark was made of gopher-wood.

11. The ſtructure or make of the Ark, and its capaciouſneſs to receive all the creatures ſaid to be therein contained, with other neceſſaries.

Having acquainted the reader with the probable conjectures there are, both concering the *place* where, and the *wood* of which the Ark of Noah was made; I ſhall add in the laſt place ſome obſervations of the learned and ingenious Biſhop Wilkins, concerning the *ſtructure* or *figure* of the Ark, and its ſuitableneſs to the end, for which the Ark was built. Concerning the ſtructure of the Ark Moſes gives us this account, Gen. vi. 15, 16. *This is the faſhion thou ſhalt make it of: the length of the Ark ſhall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window ſhalt*

thou

thou make to the Ark, and in a cubit ſhalt thou finiſh it above; and the door of the Ark ſhalt thou ſet in the ſide thereof: with lower, ſecond, and third ſtories ſhalt thou make it. Now Biſhop Wilkins agrees with Buteo (who had before wrote a particular tract of the Ark) in ſuppoſing the cubit here mentioned to have been a foot and a half long. According to which proportion, the length of the Ark was four hundred and fifty feet, the breadth ſeventy-five feet, and the height forty-five. So that the Ark was ſix times as long as it was broad; and ten times as long as it was high; and the whole capacity thereof was four hundred and fifty thouſand ſolid (or cubical) cubits; or one million five hundred and eighteen thouſand ſeven hundred and fifty cubical feet: which was ſpace abundantly enough to contain all that was to be contained in the Ark. For it appears from the ſacred text, that the Ark conſiſted of three ſtories; and the whole height of the Ark being thirty cubits or forty-five feet, it may be well ſuppoſed, that the height was equally divided among the three ſtories; and ſo each ſtory was ten cubits or fifteen feet high, only deducting one cubit, or a foot and a half, for the ſlope of the roof or cover of the upper ſtory. It is alſo rationally agreed among interpreters, that the loweſt ſtory was allotted to four-footed animals, as moſt commodious for them; the middle ſtory for their provender, or what they were to live upon; and the upper ſtory partly to birds and what they were to eat,

	Cubits		Feet.
Multiply	50		75
by	6	or	6
Product	300		450

	Cubits		Feet.
Multiply	30		45
	10	or	10
	200		450

	Cubits		Feet.
Multiply length	300		450
by breadth	50		75
Product	15000	or	33750
Mult. by height	30		45
Capacity	450000		1518750
	Solid cubits		Cubical feet.

PART I. and partly to Noah and his family, together with their utenſils. Now, that each ſtory was ſpacious enough to receive what was to be put therein according to the fore-mentioned order, may be clearly demonſtrated after this manner.

12. The particulars contained in the following table. In the firſt place there ſhall be exhibited a table, wherein ſhall be comprehended theſe following particulars. 1. The ſeveral *ſorts* of *four-footed* animals, that were to be taken into the Ark. 2. The *number* of each ſort, viz. two of each ſort of unclean, and ſeven of each ſort of clean. 3. The ſeveral ſorts of *meat* or *food* they commonly eat, or live upon. 4. The *proportion* (as well as it can be gueſſed at) of the other animals to the ſize of a beef, or elſe ſheep or wolf. 5thly and laſtly, The *room* to be allowed for ſtables, or places to hold the ſaid animals. Where note, that the number of feet ſet down in the table are to be underſtood only as to length; the breadth [c] being ſpecified below, in reference to the general partitions of the Ark. All theſe particulars ſhall be exhibited under one view in the following table, though not juſt in the ſame order they are here mentioned.

[c] See §. 16, 19, and 20.

THE

creatures, contained in the Ark. And though it be probable from comparing Gen i. 29, 30. with Gen. ix. 3. that before the Flood brutes as well as men lived on the fruits of the earth; yet, to take away all grounds of cavilling, it ſhall be ſuppoſed, that thoſe creatures, which are ravenous now, were ſo from the beginning; and therefore it ſhall be conſidered, what kind of meat was ſuitable for them, and how much would ſuffice them for the time they were in the Ark. Now it is well known, that ſuch beaſts as chew the cud do not eat ſo much as ſuch as are ravenous, and do not chew the cud. And out of the foregoing table it appears, that it may be rationally ſuppoſed, that there were but twenty pair of ravenous creatures, that live upon fleſh, taken into the Ark; which upon a fair eſtimation may be reckoned equal to twenty-ſeven wolves, as to the proportion both of their bodies and alſo their ſtomachs. However, for greater certainty, they ſhall be ſuppoſed equal to thirty wolves. It ſhall alſo be ſuppoſed that ſix wolves every day devour a whole ſheep; and ſurely it will be eaſily granted, that this is no ſhort, but a plentiful allowance. According to this calculation it will follow, that thirty wolves devour five ſheep every day; and ſo, that the quantity of five ſheep was to be given every day, for a whole year, to the ravenous creatures in the Ark, ſuppoſed to be equal in ſtomach to thirty wolves: whence, the quantity of fleſh, given to the ſaid animals in the ſaid time, will amount to the quantity of one thouſand eight hundred and twenty-five ſheep.

CHAP. II.

fleſh, during their ſtay in the Ark.

Days in a year	- -	365
Sheep each day	-	5
	In a year	1825

This being laid down and granted, there will be abundantly room enough in the lower ſtory of the Ark, for to receive all the four-footed beaſts, that were to be kept in the Ark, for the preſervation of their kind; and alſo for one thouſand eight hundred and twenty-five ſheep, to be given to the ravenous beaſts for to eat, at the above-mentioned

15. The lower ſtory of the Ark capable of holding all the four-footed beaſts that were to be there.

PART I. tioned rate of five ſheep a day. And though nothing could be well objected, ſhould the room allowed to the four-footed beaſts be but ſtrait, (as is uſual in ſhips that go long voyages;) yet there is no need for it, and therefore we ſhall allow room abundantly enough for them in any poſture; namely, to ſtand or lie, or turn round in, and alſo for to hold their dung a whole year round.

This illuſtrated by the diagram hereunto belonging: whereby is ſhewn, that in eight partitions at the ends of the Ark might be contained 288 ſheep.

16. That the lower ſtory of the Ark was ſufficient for all theſe uſes, will plainly appear from the diagram or draught hereunto belonging: wherein at the two ends of the Ark there is a partition, marked AA, which is fifteen feet broad. And, whereas the Ark was ſeventy-five feet broad, each of the partitions of the ends may be divided into five leſſer partitions, each fifteen feet ſquare; and conſequently each capable of holding thirty-ſix ſheep. For a place five feet ſquare is ſufficient to hold very well four ſheep: foraſmuch as the ſame will contain twenty-five ſquare feet; and ſo each of the four ſheep will have ſomewhat above ſix ſquare feet to itſelf. But now the ſame proportion, that twenty-five ſquare feet bear to four ſheep, does a place of fifteen feet ſquare bear to thirty-ſix ſheep: and therefore each of the leſſer partitions is very capable of holding the number of ſheep we aſſign to it. And conſequently, when each end of the Ark can contain five ſuch leſſer partitions, each end will contain five times thirty-ſix ſheep. But becauſe there muſt be room allowed either for a pair of ſtairs or ladder, therefore one of the five leſſer partitions at each

		Feet.
	Length	5
	Breadth	5
	Square	25
Sheep	ſqu. f.	ſ. ſqu.
4)	25	($6\frac{1}{4}$

		Feet.
Length	- -	15
Breadth	- -	15
	Square	22

Sh. Sq. f. Sh. Sq. f.
As 4 to 25, ſo 36 to 225.
For 25 × 36=900, & 4) 900 (225.

end

end ſhall be allowed for that purpoſe: and then there will remain but four of them at each end for to hold the ſheep. And theſe eight, holding thirty-ſix ſheep apiece, will hold in all two hundred and eighty-eight ſheep. CHAP. II.

Sheep - - -	36
Partitions - - -	8
	288

17. Beſides theſe partitions at the ends, there are in the diagram five ſpaces, marked BB, three running the breadth of the Ark, (namely, one at each end, and one in the middle,) and two running the length of the Ark; which are left for going conveniently to the ſeveral ſtables or apartments, wherein the ſeveral four-footed beaſts were kept; and which we ſuppoſed to be ſeven feet broad, each of them. *Spaces left for going to the ſeveral ſtables or apartments of the beaſts.*

18. The four greater partitions on the ſides, marked CC, and deſigned for ſtables or leſſer partitions for the ſaid beaſts, are each eighteen feet broad, and about two hundred feet long. The two greater partitions in the middle, marked DD, are each twenty-five feet broad, and alſo about two hundred feet long. *The reſt of the lower ſtory divided into ſix greater partitions.*

19. Now let us aſſign the two greater partitions in the middle to the ſheep. Since a place of twenty-five feet ſquare will hold very well an hundred ſheep; and ſince the two greater middle partitions are divided into ſixteen leſſer partitions of that bigneſs, all theſe leſſer partitions will hold ſixteen hundred ſheep; to which if there be added the former two hundred eighty-eight ſheep, the ſum of all the ſheep will be one thouſand eight *The partitions aſſigned to the ſheep.*

	Feet.
Length - - -	25
Breadth - - -	25
Square feet	625

Sheep.	Sq. f.	Sheep.	Sq. f.
As 4	to 25,	ſo 100	to 625

For 25 × 100 = 2500:
And 4) 2500 (625.

Sheep aſſigned to carnivorous animals	1825
Sheep to be kept for ſtore, &c.	7
	1832

PART I. eight hundred eighty-eight. Which ſum does exceed the number of ſheep aſſigned to be given to the other beaſts that live on fleſh, and alſo the ſheep that were to be kept for ſtore or breed, by fifty-ſix: ſo that more than the number of ſheep, requiſite to be in the Ark, might be very well contained in the ſaid partitions of the lower ſtory.

From - - -	1888
Subtract - -	1832
Overplus	56

20. The partitions aſſigned to the other four-footed animals.

Proceed we then to the ſtables or apartments for the other beaſts; to which purpoſe we aſſign the four larger partitions on the ſides, marked CC; each of which, as has been already ſaid, is eighteen feet wide, and two hundred feet long: and conſequently contains each of them three thouſand ſix hundred ſquare feet. Whence all four of the ſaid larger partitions, taken together, will contain fourteen thouſand and four hundred ſquare feet in all. And this is abundantly room enough for to contain all the other beaſts that were in the Ark, beſides the ſheep already accounted for. For it appears from the foregoing table, that the number of feet allowed to each ſort of beaſts therein mentioned, amount in all to ſix hundred and ſix feet in length. And the breadth of the ſaid four ſide-partitions is ſuppoſed eighteen feet. Which two numbers multiplied together produce ten thouſand nine hundred and eight. But it has been ſhewn afore, that the ſquare feet, contained in all the ſaid four partitions together, amount

	Feet.
Length - - - -	200
Breadth - - - -	18
Square feet	3600

Sq. feet in each - -	3600
Four partitions - -	4
In all	14400 ſq. f.

	Feet.
Sum 1ſt. - - -	514
Sum 2d. - - -	20
Sum 3d. - - -	72
In all	606

to

to fourteen thouſand and four hundred: which is three thouſand four hundred and ninety-two ſquare feet, above what is required by the proportions allotted in the table. Or thus: the length of each of the four ſide partitions is two hundred feet; therefore the length of all four together will be eight hundred feet. But the length allowed in the table for each ſort of beaſts put together amounts in all but to ſix hundred and ſix feet: ſo that there remains near two hundred feet (namely, wanting but ſix) over and above, what is required in length by the tables. Which ſaid number of feet in length, being multiplied into the breadth of the ſaid partitions, viz. eighteen feet, will produce three thouſand four hundred and ninety-two ſquare feet, (as before,) not taken up by the beaſts mentioned in the table; and ſo to ſpare for any beaſts, either not mentioned there, through overſight, or elſe not yet known to us in theſe parts. Upon the whole, therefore, it ſeems very clear, that the lower ſtory of the Ark was abundantly capable of receiving very conveniently all the four-footed beaſts yet known, and very likely ſuch alſo as are unknown.

	Feet.
Length in all - -	606
Breadth - - -	18
Square feet	10908
From - - -	14400
Take - -	10908
Remains	3492

	Feet.
Length of each partition	200
partitions	4
Length of all	800
From - - -	800
Take - - -	606
Remains - -	194

	Feet.
Length - - -	194
Breadth - - -	18
Square feet	3492

21. The proportion of beaſts, that live upon hay, and were to be taken into the Ark.

We are then in the next place to ſhew, that the ſecond ſtory was ſufficient to contain all that was requiſite for one whole year's ſubſiſting the reſt of the creatures, that did not live on fleſh, but hay, fruits, &c. To this end it is to be obſerved, that all the creatures that live upon hay, upon

PART I. upon a fair eſtimation, are ſuppoſed in the table to be equivalent to ninety-two beeves. But to take away all pretence for cavils, we ſhall ſuppoſe them equivalent to an hundred beeves, beſides the one thouſand eight hundred and twenty-five ſheep, deſigned for the ſubſiſting of the carnivorous (or fleſh-eating) animals. Now it was above ſuppoſed, that all the carnivorous animals were equivalent to thirty wolves; and that a whole ſheep was eaten every day by every ſix, that is, five ſheep every day by all the thirty wolves, or all the carnivorous animals. Hence, five ſheep being to be ſpent every day, proviſion need be made only for the ſubſiſting of half the number of thoſe ſheep, that were to be given to the carnivorous animals, that is, only for nine hundred and twelve ſheep; or (which comes to the ſame, ſuppoſing five ſheep equivalent to one beef) for one hundred and eighty beeves, and a little over. To which if the hundred beeves (to which all the animals living on hay are ſuppoſed to be equivalent) be added, there will be in all two hundred and eighty beeves (omitting the odd two over) to be provided for. But we can afford to ſuppoſe the number to be juſt three hundred beeves; for which proviſion was to be laid up in the ſecond ſtory of the Ark.

2) 1825 (912½

5) 912 (182⅖

To 180

Add 100

Sum 280

22. The quantity of hay ſufficient for the ſaid beaſts during their ſtay in the Ark.

For it has been obſerved by the curious in theſe matters, that thirty, or at moſt forty pound weight of hay is ſufficient to keep one beef one day, allowing but twelve ounces to the pound. However, we ſhall allow to each beef forty pound weight of hay. It has alſo been obſerved by the curious, that a ſolid cubit (i. e. a foot and half in length, breadth, and depth) of hay well ſettled together, as it is uſed to lie when it has been put up in rick, for ſome time, will weigh forty pound, of twelve ounces to the pound. So that for the three hundred beeves

there

there were to be laid up, for the whole year, one hundred nine thouſand five hundred ſolid cubits of hay.

Days of a year - -	365
Cubits of hay - -	300
	109500

But now the ſecond ſtory of the Ark, being ten cubits high, three hundred long, and fifty broad, will contain one hundred and fifty thouſand ſolid cubits, that is, forty thouſand and five hundred above what were ſufficient to hold the hay to be laid up, when well preſſed together. Wherefore there will be room enough left in the ſecond ſtory, as for other neceſſaries requiſite to the fabrick of the Ark, ſo alſo for to lay up ſuch fruits, roots, corn, or ſeeds, as were requiſite for to keep ſuch other animals as live not upon hay; and likewiſe for ſuch paſſages as were requiſite, and for holes to put down the hay to the beaſts in the lower ſtory. Upon the whole therefore it appears, that the middle ſtory of the Ark was likewiſe large enough to hold all that was requiſite to be put therein.

23. The ſecond ſtory of the Ark capable to hold a ſufficient quantity of food for ſuch beaſts as live not on fleſh.

Length	300 Cubits.
Breadth	50
	15000 Sq. Cubits.
Height	10
	150000 Sol. Cubits.
From	150000
Take	109500
Remains	40500

There remains now only the upper or third ſtory of the Ark to be conſidered. And it is very clear, that half of that was ſufficient to hold all the ſpecies or kinds of birds, (though they were twice as many more ſpecies as are reckoned up of beaſts in the foregoing table,) together with what they were to live upon. For the far greateſt part of birds are but of a ſmall bulk; and might commodiouſly enough be kept in rows of boxes, ſet one above another. And it is certain, that the remaining room of the upper ſtory was abundantly ſufficient to hold Noah, and thoſe that were with him, and all the materials they had need of.

24. The third or upper ſtory of the Ark, capable to hold Noah and his family, with all kinds of birds, and neceſſaries for them.

Upon the whole therefore it appears, that the Ark was capa-

PART I. capacious enough to hold all that God ordered to be contained therein; and alſo what was requiſite for their ſubſiſtence during their ſtay in the Ark. For though it be very likely, that there may be, in countries unknown to us, ſome other kinds both of four-footed creatures and birds, beſides thoſe mentioned in the table; yet it appears there is room enough left for them, over and above what is allotted to thoſe ſet down in the table; and that, ſuppoſing we allow (otherwiſe than Biſhop Wilkins does in the table) the hound, and greyhound, and ſome few other ſorts of dogs, to be different ſpecies originally. For the room remaining vacant is, as has been before obſerved, two hundred feet, wanting but ſix, in length, and eighteen feet in breadth; which together make a ſpace of three thouſand ſix hundred ſquare feet.

25. Upon the whole, the Ark capable of containing all that it was to contain.

26. The truth of the ſacred Scripture hereby confirmed.

To conclude: Biſhop Wilkins rightly obſerves, that had the moſt ſkilful mathematicians and philoſophers been ſet to conſult, what proportions a veſſel, deſigned for ſuch an uſe as the Ark was, ſhould have in the ſeveral parts of it, they could not have pitched upon any other, more ſuitable to the purpoſe, than thoſe mentioned by Moſes. Inſomuch that the proportion of the Ark, from which ſome weak and atheiſtical perſons (for all atheiſm, or, which comes to the ſame in the caſe before us, deiſm is at the bottom founded on weakneſs of underſtanding) have made ſome poor efforts to overthrow the authority of the ſacred Scriptures, does very much tend to confirm and eſtabliſh the truth and divine authority of them: eſpecially if it be duly conſidered, that in thoſe early times men were leſs verſed in arts and ſciences; at leaſt that the Ark was in all probability the firſt veſſel, of any bulk, that was made to go upon the water. Whence the juſtneſs of the proportion obſerved in its ſeveral parts, and the exactneſs of its capacity to the uſe it was deſigned for, is reaſonably to be aſcribed, not to bare human invention or contrivance, but to the divine direction, expreſsly given to Noah by God himſelf, as the ſacred hiſtorian acquaints us.

CHAP.

CHAP. III.

Of the first Plantations or Settlements after the Flood.

WE are, according to the method observed by the sacred historian, to proceed next to the first plantations of mankind after the Flood. And because what is said in reference hereunto will extend itself to a considerable length, I have therefore judged it convenient, to distinguish it into four several Sections: whereof the first shall contain what relates to the said plantations in general. The second shall contain an account of the plantations of Noah's posterity by Japhet. The third, an account of the plantations of the descendants of Shem, the second son of Noah. And the fourth and last, an account of the plantations of the descendants of Ham, the younger son of Noah.

The method observed in this chapter.

SECT. I.

Containing what relates to the first Plantations or Settlements after the Flood, in general.

THE sacred historian, having informed us how the world was dispeopled by the Flood, proceeds to inform us next, how it was repeopled by the posterity of Noah; which he does, by acquainting us, after what method the three branches of Noah's posterity did distinctly plant or settle themselves at the first, in three distinct tracts of the earth. For that the first plantations were made, not by mere chance, or confusedly, but after a regular method, is evident from the sacred history: wherein we are told, first, as to the sons of Japhet, the eldest branch of Noah's posterity, that *by these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations*, Gen. x. 5. In like manner Moses

1. The original plantations after the Flood were made not by chance, or confusedly, but after a regular manner and orderly.

PART I. concludes the account he gives us of the ſons of Ham, the youngeſt branch of Noah's poſterity, with theſe words: *Theſe are the ſons of Ham, after their families, after their tongues, in their lands, in their nations*, ver. 20. And in the ſame manner, the account given us of the deſcendants of Shem is concluded by Moſes thus: *Theſe are the ſons of Shem, after their families, after their tongues, in their lands, in their nations*, ver. 31. From the forementioned texts may be well inferred, as the learned Mede[a] has obſerved, that this great diviſion of the earth we are ſpeaking of was performed *orderly*, and was not a *confuſed* and *irregular* diſperſion, wherein every one went whither he liſted, and ſeated himſelf where he liked beſt. An orderly ſorting is plainly denoted by thoſe expreſſions uſed in each of the forecited texts, viz. *after their families, after their tongues, in their lands, in their nations.*

2. Nations and families, how to be underſtood, when taken comparatively.

For it is to be obſerved, that though the words, *families* and *nations*, may elſewhere be promiſcuouſly uſed; yet being here conjoined and compared, they muſt needs have a diſtinct ſignification. What that is, the particle [in] does inſinuate. For in this expreſſion, *after their families, in their nations*, families are plainly ſubordinate to nations, as parts to a whole, or ſpecials to a more general. Families therefore are parts of a nation; and a nation is an offſpring, that contains many families. Again, a nation is ſo called, either *abſolutely*, when there is no greater offſpring, in regard whereof it may be called a family; or *reſpectively*, when, though it be a nation in regard of thoſe families it comprehends, yet itſelf alſo is a family in regard of a greater generation. Theſe ſubaltern nations are called ſometimes by a more ſpecial name, *tribes*. For thoſe, which the Scripture in the offſpring of Jacob calls *tribes*, in the generations of Iſhmael are called *nations*, Gen. xxv. 16. Now the tribes of Iſrael, or nations of Iſhmael, though being compared with their own families, they were nations; yet in regard to the generations of Arphaxad, they were but families of the eighth or ninth

[a] See Mede's Works, B. i. Diſc. 49 and 50.

order.

order. Once more, as nations and their differing ranks are in Scripture denoted by two words, *nations* and *tribes*; ſo the parts of theſe, which be of many orders, are not always called *families*, but ſometimes *houſeholds*. Thus for the diſcovering of Achan [b], and electing of Saul [c] by lot, Iſrael firſt came out by their *tribes*, then by their *families*; where we muſt underſtand alſo their *ſub-families*, as is eaſily gathered from the ſtory of Achan, where theſe *ſub-families* are called ſometimes *families*, and ſometimes *houſeholds*.

3. In what ſenſe Moſes here uſes the words, *nations* and *families*.

And thus we know what are *nations*, and what are *families*, and what are the kinds of both. Now let us ſee, what nations and what families Moſes means in the fore-cited texts. It ſeems then plain, that Moſes muſt mean thoſe which are *abſolutely* nations, not ſub-nations, or ſuch as are ſo only *reſpectively*; and likewiſe he muſt mean *abſolute* families, not ſub-families or houſeholds. The reaſon is, becauſe Moſes ſpeaks of that diviſion of the earth, which was made when Peleg was born, which was within an hundred years after the Flood. But by this time there were no families ſo much increaſed, that they could be called tribes or nations; for the name of *family* remains, as Mr. Mede ſays, until the third generation. Now that the diviſion we are ſpeaking of was made before the third generation, is ſufficiently proved, in that Heber, who was the father of Peleg, and not then the head of any houſe, was but the ſecond from Arphaxad, one of the founders of thoſe nations, which were of the offspring of Shem.

4. The import of this phraſe, *after their families, in their nations.*

The ſenſe of this expreſſion, *after their families, in their nations*, being thus cleared, we ſee a twofold order in theſe firſt plantations. Firſt, they were ranged *according to their nations*; and then, ſecondly, every nation was ranked *by his families*: ſo that every *nation* dwelt and had his lot by himſelf; and in every *nation* the *families* alſo dwelt, and had their lots by themſelves. For this ſeems to be the true import of the ſacred text, wherein it is ſaid, that theſe plantations were made *according to their fa-*

[b] Joſ. vii. 14. [c] 1 Sam. x. 20, 21.

PART I. *milies, in their lands, in their nations;* whereby is plainly denoted, that the land or peculiar lot of each *family* did lie within the general lot of its reſpective *nation.*

That the firſt plantations after the Flood were made orderly, may be confirmed by another conſideration concerning the method of Providence in multiplying the languages of mankind.

5. And thus much for the firſt argument, whereby it may be proved from the ſacred text itſelf, that the original plantations of Noah's poſterity were made according to a certain *regular method and order.* But beſides this firſt argument, drawn from that expreſſion of theſe firſt plantations being made *according to their families, in their nations*, there may be drawn another argument to the ſame purpoſe, from that other expreſſion of the firſt planters ſettling themſelves *according to their languages.* Wherein we may ſee the very finger of God, who ſo cauſed them to ſpeak with *divers tongues*, that their *tongues* alſo were ordered after their families, and after their nations. As to the *confuſion of tongues* I ſhall ſpeak more in the following chapter, wherein I ſhall treat of the city and tower of Babel: it will ſuffice here to obſerve, that a very good argument for to prove further, that theſe firſt plantations were made *orderly*, may be drawn from the end, why God multiplied the languages of mankind; which was, as it ſeems, leſt dwelling all together, they ſhould confound their families, which God in his wiſdom would have kept diſtinct for divers purpoſes. And, that this ſhould be the end, or one of the ends, follows naturally from the proper effect of *pluralities of tongues*, which is to ſort men into *pluralities of ſocieties*, as the unity of one common language had before knit them into one community. Now if this was the purpoſe of Almighty God, then it muſt needs be, that, for the proſecution of this end, each family ſhould dwell by itſelf, and each nation by itſelf; and ſo there muſt ariſe an *orderly diviſion.*

The ſame further eſtabliſhed by two other conſiderations, viz. one drawn from God's

6. To the two foregoing conſiderations, drawn from the Scripture itſelf, may be added two others, one drawn from the wiſdom of God, the other from the wiſdom of the Patriarchs. God is expreſsly declared in Scripture to be *the author, not of confuſion, but of order.* And therefore ſince it is the manner, and as it were the property,

of

of Almighty God to act *orderly* in all things, wherein he hath a special hand, and directs by a special providence, it may be reasonably inferred, that the first plantations we are speaking of were managed *orderly*; forasmuch as it is reasonable to suppose, that herein God's providence was more especially concerned, it being so material an action, and as it were the ground and foundation of the second propagation of mankind. CHAP. III. SECT. I. being the God of order.

7. But another reason may be drawn from the wisdom of the Patriarchs, who were all alive at this division, and were as kings in their generations. Seeing therefore that there is great difference in the parts of the earth, for the goodness of the soil and temperature of the air; it was their parts to prevent the danger of contention among their sons, who should have the better parts of the earth. Which could be done no otherwise, but by instituting an *orderly division*; and that either by casting of lots, or choosing according to the order of their birth-right, after some survey taken of a sufficient portion of the earth, and distinct portions laid out according to the number of nations, then of families, &c. The other drawn from the wisdom of the Patriarchs.

8. Having produced four material arguments, to shew that the first plantations after the Flood were made, not *confusedly*, but *orderly*; I shall proceed next to lay down some rules, whereby to guide ourselves in finding out the original plantations of the three branches of Noah's posterity, and of their several nations and families. Wherefore, Rules for the better discovering the first plantations after the Flood.

9. First, when the Scripture does expressly assign any portion or tract of the earth to any branch of Noah's posterity in general, or to any nation or family in particular; we must rest assured, that the respective branch, nation, or family, settled itself there; at least as to the main or bulk of it. Rule 1.

10. Secondly, we must seek these original plantations within a reasonable compass of the earth, and not all the world over. For when this division was made, which was in the Rule 2.

PART I. days of Peleg, the number of mankind was ſmall. For, ſays Mr. Mede, beſides women and children, their number in all could not be above ſeven thouſand, as may be gathered out of Gen. x. ſo that it is not likely, that they took the whole world into the firſt diviſion or plantation.

11. Rule 3. Thirdly, thoſe nations, whoſe families are named by Moſes, are chiefly to be ſought for in places neighbouring to Judea. For therefore chiefly did Moſes name their families, becauſe they were ſuch as the Jews would have to deal with, and that chiefly on account of their neighbourhood.

12. Rule 4. Fourthly, where we find the nation, there alſo we muſt look for the families of that nation; becauſe the families were ranged in their nations. And therefore,

13. Rule 5. Fifthly, for the ſame reaſon, where we find any one of the families, there we muſt look for the reſt, and for the whole nation. Theſe five rules afore-mentioned we may take, ſays Mr. Mede, for ſure grounds, and uſe them as a land-compaſs in our preſent diſcovery: but to them may be added five more, of leſs weight than the former; yet ſuch as being joined with the former, will help us to a greater certainty. Wherefore,

14. Rule 6. Sixthly, if we find that the Scriptures uſually name two or more of theſe nations together, it is a likely argument, that they were ſeated both together, and were neighbouring one to the other.

15. Rule 7. Seventhly, we are to obſerve the fulfilling of prophecies by nations foretold under the names of their founders.

16. Rule 8. Eighthly, becauſe it is likely that in this diviſion there was a regard had by the wiſe fathers for their future colonies, we are to think, that they ordered their partition ſo, as to nations, if not always as to families, that when they were to vent their numbers, and ſend forth new colonies, they ſhould not be enforced to encroach on one another's inheritance, or one to paſs through the lot of another, but that they had either the ſea or empty land every one upon ſome of his borders.

Ninthly,

Ninthly, the teſtimony of the ancients is to be conſidered.

Tenthly, and laſtly, we are to have regard to the remainders of ancient names; and this is the ordinary help that every one follows. Theſe are the ten criteria, or marks, which we are to make uſe of in the preſent diſcovery; and that which ſhall be found agreeable to all or the greater part of theſe, if it will not be allowed for evident truth, it muſt at leaſt be eſteemed the moſt likely conjecture, and the greateſt certainty we can attain to.

17. Rule 9. 18. Rule 10.

19. Several names in Gen. x. not the names of ſingle perſons, but of people.

There is another particular to be taken notice of, concerning the account in general given us by Moſes, of the firſt plantations after the Flood; which is this: that ſome learned men are of opinion, that among the names of the ſons of Noah, mentioned Gen. x. there are ſeveral which are to be looked upon, not as the names of ſingle perſons, but of ſo many people; beſides the deſcendants of Canaan, mentioned there under the names of the Jebuſite, Emorite, Girgaſhite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite; which are generally acknowledged to be the names of ſo many ſeveral people, deſcended from Canaan. However, it ſeems probable, that the reſpective ſires of theſe people, that is, the ſeveral ſons of Canaan, from whom they were deſcended, were called by the names of Jebus, Emor, Girgaſh, Hivah, Arak, Sin, Arvad, Zamar, and Hamath. Now, as not theſe ſingle perſons themſelves, but their reſpective deſcendants, are denoted by the names of the Jebuſite, Emorite, Girgaſhite, Hivite, &c. ſo it is thought by ſome learned men, that Kittim, Dodanim, Mizraim, and (all thoſe whom Mizraim begat, viz.) Ludim, Anamim, Lehabim, Naphtuhim, Pathruſim, Caſluhim, and Caphtorim, are names alſo not of ſingle perſons, but of people. One reaſon for the ſaid opinion is this; that the Hebrew words are of a plural termination, according to the analogy of that tongue. Whence by Kittim are ſuppoſed to be meant the *deſcendants of Keth*; by Dodanim, the

PART I. *deſcendants of Dodan*, and ſo of the reſt. And this ſeems to be put beyond diſpute, by what we read expreſsly (Deut. ii. 23.) of the Caphtorim; namely, that *they came forth out of Caphtor*. And therefore it is very probable, that when the text ſays, Mizraim begat Ludim, Anamim, Lehabim, Naphtuhim, Pathruſim, Caſluhim, and Caphtorim, the plain meaning thereof is, that Mizraim begat Lud, Aram, Lehab, Naphtuah, Pathrus, Caſluah, and Caphtor; whoſe deſcendants are reſpectively denominated from their ſeveral ſires or fathers, Ludim, Anamim, Lehabim, &c. and this is further confirmed, in that we have mention made (as of Caphtor in the ſingular, from whom the Caphtorims are in the ſame place expreſsly ſaid to be deſcended, Deut. ii. 23. ſo likewiſe) of Lud in the ſingular, Ezek. xxvii. 10. who, being joined to Phut the ſon of Ham, was in all probability the father of the Ludim; the whole nation or people being (as is uſual in ſacred Scripture) denoted by the name of their ſire, from whom they deſcended. It is evident that the Seventy Interpreters were of this opinion: for they render Kittim and Dodanim, or, as they read it, Rodanim, by Κήτιοι Ketii, and Ῥόδιοι Rodii; as alſo to Ludim, Anamim, &c. they prefixed the plural article τούς.

20. Mizraim the name of a ſingle perſon.

As for Mizraim, ſome will have this name likewiſe to be a *plural*, or (to ſpeak more properly and according to the analogy of the Hebrew tongue) a *dual*; and will have thereby denoted the two more general diviſions of Egypt, namely, into Upper Egypt, ſometimes diſtinguiſhed by the proper name of Thebais, from Thebes, a principal city thereof; and Lower Egypt, or Egypt more properly ſo called. Agreeably to this hypotheſis, it is thought that Egypt is ſometimes denoted in Scripture by the ſingular Mazor, as in 2 Kings xix. 24. Iſai. xix. 6. and Mic. vii. 12. but in *theſe* places, the word is in all the old tranſlations, (Septuagint, Chaldee, Syriack, Arabick,) as well as ours, taken for an appellative. In ſhort, it ſeems to be a conſideration of ſome weight againſt Mizraim being any other than a ſingular, that in the text where Mizraim is ſaid to beget

beget Ludim, the verb *beget* is joined to Mizraim in the singular: whereas, had Mizraim been a dual or plural, the rules of syntax would require that the verb should be so likewise.

And it is observable, that though the Seventy Interpreters rendered the other Hebrew words, of a plural termination, as words of the plural number; yet they looked on Mizraim as a singular, and accordingly join to it a verb of the singular number. And thus much for the first plantations after the Flood in general. I proceed now to speak distinctly of the plantations of the three distinct branches of Noah's posterity, by his three sons, Shem, Ham, and Japhet; which accordingly are distinguished into three distinct Sections.

SECT. II.

Of the first Plantations of the Descendants of Japhet, eldest Son of Noah; and also of some of the Colonies thereof in after-ages, particularly of the Ancient Britains.

1. Of the three sons of Noah, Japhet was the elder, and Ham the younger.

THOUGH it be said, Gen. v. 32. *Noah begat Shem, Ham, and Japhet*; and the same order is elsewhere used in reckoning up the three sons of Noah; yet it is plain from Gen. ix. 22. 24. that Ham was the younger son of Noah. As to the Hebrew text, Gen. x. 21. the words are differently understood by interpreters and commentators; some rendering the text after this sense, that Shem was *the elder brother of Japhet*; others rendering it in this sense, that Shem was *the brother of Japhet the elder*. This last interpretation is followed in the Septuagint and our English version; and seems to be put out of dispute by an argument drawn from Gen. v. 32. and xi. 10. compared together. In the former text it is said, *Noah was five hundred years old, and begat Shem, Ham, and Japhet*: whereby must be reasonably understood, that he began then

PART I. then to beget children, and in that year of his age begat his eldeſt ſon. But in the latter text it is ſaid, that *Shem was an hundred years old, and begat Arphaxad two years after the Flood.* Now, had Shem been his *eldeſt* ſon of all, he muſt have been a hundred and two years old, the ſecond year after the Flood: for Noah begat his eldeſt ſon in his five hundredth year, as we learn Gen. v. 32. and from thence to the Flood were an hundred years: for we are told Gen. vii. 11. that *in the ſix hundredth year of Noah's life* the Flood began. So that two years after the Flood, Shem muſt have been an hundred and two years old at leaſt, (even by two years *after the Flood*, underſtanding two years after the beginning of the Flood,) had he been Noah's eldeſt ſon, or begotten in the five hundredth year of Noah. Since then the Scripture tells us, Gen. xi. 10. that Shem was but *an hundred* years, two years after the Flood; it evidently follows, that Japhet muſt be the ſon which Noah begat in his five hundredth year, and conſequently muſt be elder than Shem. For as to Ham, the Scripture is expreſs, as hath been obſerved, that he was the *younger* ſon, Gen. ix. 24.

2. The method here obſerved, in ſpeaking of the firſt plantations of the ſons of Noah.

Now Moſes begins his account of the deſcendants of Noah, with the ſons of Japhet. Why he does ſo, is uncertain; ſince it ſeems certain, that he had not regard herein to ſeniority of birth: for then in all likelihood he would have had the ſame regard in reſpect to his reckoning up the more early deſcendants of Shem and Ham: whereas he obſerves not the order of birth therein, but gives us the line of Ham before that of Shem. In ſpeaking to the firſt plantations of the three branches of Noah's poſterity, I ſhall indeed take the three branches according to the order of birth afore-mentioned; yet not for that reaſon, but becauſe this order falls in very well with a geographical order. I ſhall therefore firſt treat of the plantations of the branch of Japhet; and I ſhall dwell the longer on theſe, becauſe by Japhet's poſterity were chiefly planted or peopled the ſeveral countries of Europe; which are beſt known to us at preſent of any in the whole

whole world, and is of nearest concern to us for to be known as to its first planters or most ancient inhabitants. I shall in the second place proceed to the first plantations of the branch of Shem; and in the last place, to those of Ham.

3. What is meant by the Isles of the Gentiles, which were divided or planted by the sons of Japhet.

In order then to find out in what tract of the earth the descendants of Japhet at first settled themselves, we must, according to the first rule above laid down, have regard, in the first place, to what the Scripture says concerning the same; and that is this: that by the descendants of Japhet were *the isles of the Gentiles divided*, Gen. x. 5. The great difficulty then is, to know what is here meant by *the isles of the Gentiles*. And it is certain from several passages of Scripture, that by the word, which we translate *isles*, the Hebrews understood, not only such countries as we call *isles*, that is, such as are, *on all sides*, surrounded by sea; but also such countries as were so divided by sea from them, or the Egyptians, (among whom they lived a long time, and so called things by the same names,) as that they could not be well come unto, or at least used not to be gone unto, but *by sea*. In brief, they called *islands* all *beyond-sea* countries, and all people *islanders*, which came to them and to the Egyptians by sea. Now, such are the countries of the Lesser Asia, and the countries of Europe; and that these are denoted in Scripture by the name of the *isles of the Gentiles*, may be shewn from many places of the Bible: we shall quote but the most pregnant.

4. Proofs from Scripture for the foregoing exposition of the Isles of the Gentiles.

The Prophet Isaiah, ch. xi. ver. 5. 10, 11. speaking of the calling of the Gentiles and restoration of the Jews, (or, as Mr. Mede says, of the calling of the Gentiles by an allusion to the restoring of the Jews), hath these words; *The Lord shall recover the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea.* Here it is evident, that by the *isles of the sea* (which is the same with the *isles of the Gentiles*) must be understood countries distinct from the other countries there expressly named, viz. Assyria,

PART I. Aſſyria, Egypt, &c. And therefore they may be in reaſon eſteemed the countries of Leſſer Aſia and Europe, or at leaſt theſe principally. Beſides, the Prophet here ſpeaking of the calling of the Gentiles, would not likely omit thoſe places where St. Paul, who was peculiarly ſtyled *the Apoſtle of the Gentiles*, chiefly laboured; and which were from the beginning, and are at this day the principal ſeat of Chriſtian churches. So that at this day there is no part of the world called by the name of Chriſtendom, but that which is in our ſenſe divided from Judea by ſea, even the *iſles of the Gentiles*. And this was heretofore intimated by the Prophets, in that they never ſpeak of the *calling of the Gentiles*, but they harped upon the *iſles of the Gentiles*. The ſame Prophet Iſaiah, (ch. xl. ver. 15.) to ſhew God's omnipotency, ſpeaks after this manner; *Behold, the nations are as a drop of the bucket, and are counted as the ſmall duſt of the balance; behold, he takes up the iſles as a very little thing*. Where, if by *iſles* we mean thoſe which we call *iſles*, the compariſon of diſparity will not hang together; becauſe thoſe which we call *iſles* are indeed *very little things*. It remains therefore that by *iſles* are here meant thoſe large countries, which were beyond the ſea in regard of Egypt and Paleſtine. In Ezek. xxvii. 3. Tyre is called *a merchant of people for many iſlands*, becauſe unto Tyre came many people from *beyond the ſea* for merchandiſe. To mention but one place more, in 1 Maccab. xiv. 5. among the commendations of Simon, one of the worthy Maccabees, it is ſaid, that *he took Joppa for an haven, and for an entrance to the iſles of the ſea*: where it is manifeſt, that by the *iſles of the ſea* the Jews meant thoſe nations which came to them by ſea.

5. The Leſſer Aſia, and Europe, planted by Japhet's poſterity.

What has been ſaid may ſuffice to ſhew, that by the *iſles of the Gentiles* are to be underſtood, countries divided by ſea (in the afore-mentioned ſenſe) from Paleſtine and Egypt, and perhaps eſpecially from Egypt, becauſe, as Mr. Mede obſerves, when Moſes wrote this account, he was not in Paleſtine, and therefore probably uſed only

ſuch

ſuch names as the Jews were acquainted with in the land of Goſhen. Since then Moſes tells us, that by the deſcendants of Japhet were divided the *iſles of the Gentiles*, we muſt look for their firſt plantations in the countries denoted thereby, that is, the countries principally of Leſſer Aſia and Europe. And accordingly we ſhall there find them, or at leaſt moſt of them, and that too agreeably to the rules above laid down, eſpecially within a ſuitable compaſs, according to the ſecond rule.

Now among the deſcendants of Japhet, there are named by Moſes ſeven ſons of his properly ſo called, and which may be probably ſuppoſed to have been the founders of ſo many nations, to wit, Gomer, Magog, Madai, Javan, Tubal, Meſhech, and Tiras. Of theſe ſeven nations, we have but the families of two named, viz. of Gomer and Javan. The ſons of Gomer were Aſhkenaz, Ripath, and Togarmah; the ſons of Javan were Eliſhah, Tarſhiſh, Kittim, and Dodanim, Gen. x. 2. 4.

6. The nation of Gomer ſituated in the northern part of Leſſer Aſia.

I ſhall begin with Gomer and his ſons; to whom we may aſſign the greateſt part of the northern tract of the Leſſer Aſia for their firſt plantations, as will appear by the enſuing particulars. For to begin with the founder of this whole nation, Gomer. The Jewiſh hiſtorian, Joſephus [a], tells us expreſsly, that the Galatians (who lived in this tract, and to whom St. Paul wrote an Epiſtle) were called Gomerites; and Herodotus [b] tells us, that a people called Cimmerii dwelt in theſe parts; and Pliny [c] ſpeaks of a town in Troas, a part of Phrygia, called Cimmeris; both which names are plainly enough derived from Gomer, to ſuch as underſtand the nature of the Hebrew tongue, and that the letters called radicals are chiefly, if not ſolely, to be regarded in etymologies from Hebrew words, as is ſhewn in the Preface. It is certain, that the name of Phrygia did anciently extend itſelf over a very conſiderable part of the northern tract of the Leſſer Aſia.

[a] Jewiſh Antiq. b. i. ch. 7.
[b] Herod. lib. 1.
[c] Plin. lib. v. cap. 30.

For,

PART I. For, beſides that large country, which all along retained the name of Phrygia among the Greek and Latin writers, and was an inland country; that which was frequently called Troas from the celebrated Trojans, and lay near or upon the Helleſpont, was alſo comprehended under the name of Phrygia, and, for diſtinction ſake from the former, was ſometimes called Phrygia Minor; of which more hereafter. I proceed now to obſerve, that it is alſo certain, that great part of Galatia was formerly included under Phrygia, as being poſſeſſed by the Phrygians, till theſe were diſpoſſeſſed of the ſame by the Galatians.

7. Phrygia, whence ſo called.

I take notice of the extenſiveneſs of the name of Phrygia in this tract, becauſe the learned Bochart conjectures, that the name Phrygia was impoſed on theſe parts by the Greeks, in alluſion to the Hebrew name Gomer. For he has obſerved, that the radix גמר *Gamar*, does ſignify *to conſume*, and that its derivative גמרא *Gumra*, or *Gumro*, ſignifies *a coal*: whence the Greeks coming to know the import of theſe words, might thereby be induced to think, that the name Gomer was impoſed on theſe parts, as denoting a country of a ſoil ſo *black*, as if it had been *burnt to a coal*; and conſequently might be induced to impoſe on the ſame a name of like importance, and ſo to call it Φρυγία, *Phrygia*, that is, the *torrid* or *burnt* country, from φρύγειν, which in the Greek language ſignifies *to roaſt*. This conjecture carries along with it the greater probability, not only becauſe there are inſtances of the ſame nature, which we ſhall take notice of as we go along; but alſo becauſe it is certain there is a part of this country which was ſpecially called by the Greeks Φρυγία κεκαυμένη, *burnt Phrygia*.

8. The ſituation aſſigned to the nation of Gomer, confirmed from the ſituation of the ſeveral families of his ſons.

What has been already ſaid concerning the remainders of Gomer's name, to be found in theſe parts among ancient writers, conduces (according to our tenth and laſt rules) to make it probable, that the nation of Gomer firſt ſettled itſelf here. And the ſame will appear more probable, and, I think, beyond exception, from what is now to be added concerning the ſettlements of the three families of this nation;

nation; for we ſhall find them all ſettled in particular lots, within the compaſs of the general lot before aſſigned to the whole nation.

9. The ſituation of Aſhkenaz, ſon of Gomer.

For, as for Aſhkenaz, who of the three ſons of Gomer is firſt named by Moſes, that he was ſeated in the weſtern part of the nation of Gomer, that is, in the north-weſt part of the Leſſer Aſia, is hardly to be queſtioned, there being ſo plain footſteps of his name to be found in theſe parts.

10. The names Aſcanius and Aſcania derived from Aſhkenaz.

For in Bithynia there is a bay, formerly called the Aſcanian bay, together with a river and a lake of the ſame name. And in the Leſſer Phrygia or Troas, there was both a city and province adjoining, anciently known by the name of Aſcania; and there were iſles lying in the coaſt, called the Aſcanian iſles. Nor is it any ways unlikely, but that, in honour of this Aſhkenaz, the kings and great men of theſe parts took the name of Aſcanius. Of which name, beſides Aſcanius the ſon of Æneas, we find a king mentioned in the ſecond book of Homer's Iliads, which came to the aid of Priamus at the ſiege of Troy.

11. The Euxine Sea, primarily called Pontus Axenus, the Axene Sea, probably from Aſcenaz.

Further, the conjecture of Monſ. Bochart ſeems not improbable, that what in after-ages was, and now-a-days is called frequently the Euxine Sea, was, in the early ages of the world we are ſpeaking of, called the Sea of Aſhkenaz from the ſettlement of the family of Aſhkenaz upon the coaſts, along which lies the entrance into this ſea. Hence by the Greeks (with a little variation of the word, moulding it into a word of their own language, as was their common practice) it was at firſt named Πόντος Ἄξενος, Pontus Axenus. And in following ages, when the true origin of the name was forgot among the Greeks, they had regard only to the literal import of the word in their own tongue; and thence imagined, that this ſea was ſo named by their anceſtors, from the *unhoſpitable* or uncivilized nations, that lived then along the coaſts thereof; for the word Ἄξενος, Axenus, does in Greek ſignify *unhoſpitable*. On this ſcore, when the Greeks began to

PART I. to look on the inhabitants of theſe coaſts as civilized, then they changed the name of Πόντος Ἄξενος, Pontus Axenus, into that of Πόντος Εὔξεινος, Pontus Euxinus; whence it is to this day frequently ſtyled the Euxine Sea, i. e. the *Hoſpitable Sea.*

12. The ſituation of Aſhkenaz confirmed from Scripture.

Once more, the Prophet Jeremiah, foretelling the taking of Babylon by Cyrus the Great, has this expreſſion, ch. li. ver. 27. *Call together againſt her the kingdoms of Ararat, and Minni, and Aſhkenaz.* Where by the *kingdom of Aſhkenaz* may very well be underſtood the inhabitants of theſe parts we are ſpeaking of. For Xenophon, as Bochart has well obſerved, tells us, that Cyrus having taken Sardes, ſent Hyſtaſpes with an army into the *Phrygia that lies on the Helleſpont;* and that Hyſtaſpes, having made himſelf maſter of the country, brought along with him from thence a great many of the horſe and other ſoldiers of theſe Phrygians; whom Cyrus took along with the reſt of his army to Babylon.

13. The ſituation of Riphat, ſon of Gomer.

2. Riphat, the ſecond ſon of Gomer, is probably ſuppoſed to have ſeated his family in the parts adjoining eaſtward to the plantation of his brother Aſhkenaz. This opinion is confirmed by the teſtimony of Joſephus, who expreſsly ſays, that the Paphlagonians, a people inhabiting ſome portion of this tract, were originally called Riphateans, from Riphat. There are alſo ſome remainders of his name to be found here, among the writings of the ancient Greeks and Latins. For in Apollonius's Argonautics there is mention made of a river called Rhebæus, which riſing in this tract empties itſelf into the Euxine Sea. The ſame is called, by Dionyſius Periegetes and others, Rhebas. Stephanus does not only acquaint us with the river, but tells us alſo of a region of the ſame name, and whoſe inhabitants were called Rhebæi. And Pliny places here a people called (more agreeable to the name of their forefather) Riphæi, and another called Arimphæi. Laſtly, Mr. Mede is of opinion, that another river in this tract, called by the Greeks Parthenius, was originally called Riphathenius; which may not be altogether

gether unlikely, if we conſider that it was the Greeks' uſual cuſtom to mould foreign words into words of their own tongue.

14. The ſituation of Togarmah ſon of Gomer.

3. The third and laſt ſon of Gomer, named by Moſes, is Togarmah, whoſe family was ſeated in the remaining, and conſequently in the moſt eaſterly part of the nation of Gomer. And this ſituation of the family of Togarmah is agreeable both to ſacred and common writers. For as to ſacred Scripture Ezekiel thus ſpeaks, ch. xxxviii. ver 6. *Gomer, and all his bands; the houſe of Togarmah of the north quarters, and all his bands:* and again, ch. xxvii. ver. 14. *They of the houſe of Togarmah traded in thy fairs* (i. e. the fairs of Tyre) *with horſes, and horſemen, and mules.* Now, that the ſituation we aſſign to Togarmah does in a manner lie true north to Judea, is evident to any one that will view the map: and that Cappadocia, by which name a conſiderable part of the lot of Togarmah was in proceſs of time known to the Greeks, was very well ſtocked with an excellent breed of horſes and mules, and that the inhabitants were eſteemed good horſemen, is atteſted by ſeveral[a] ancient Heathen writers. And, for a further confirmation of the truth of this hypotheſis, there are to be found footſteps of the very name of Togarmah, in ſome of thoſe names, whereby ſome of the inhabitants of this tract were known to the old writers. Thus Strabo[b] tells us, that the Trocmi dwelt in the confines of Pontus and Cappadocia; and ſeveral towns lying on the eaſt of the river Halys, and ſo in Cappadocia, are aſſigned to them by Ptolemy. They are by Cicero called Trogmi, and Trocmeni by Stephanus; and in the council of Chalcedon they are called Trocmades or Trogmades, there being frequent mention made in that council of Cyriacus Biſhop of the Trogmades. All which names plainly appear to be the ſame originally, and are in all likelihood formed from Togarmah, or (as the word is uſually ren-

[a] Solinus of Cappad. Dionyſius Perieg. v. 973. et ſeq. Eſtudium in Ruffin. lib. ii. Strab. lib. xi.

[b] Strab. lib. xii.

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dered by Greek writers) Torgama; for they retain in them all the radical letters of the name of their progenitor, except the terminative one, if that be a radical. And thus we have found out the original ſituation of the nation of Gomer in general, and alſo the particular ſeats of the three families of Aſhkenaz, Ripath, and Togarmah, lying orderly one by the other, within the general bounds of the ſaid nation; and ſo agreeable in theſe, as well as other particulars, to the rules above laid down.

15. Of the colonies of the nation of Gomer, and firſt of the Cimmerii by the Boſphorus Cimmerius, now Strait of Caffa.

And though this be ſufficient to our preſent undertaking, yet I ſuppoſe it will not be unacceptable to the reader, to ſay a little of the colonies, which coming from the nation of Gomer, in proceſs of time ſpread themſelves further and further, and ſettled themſelves in ſeveral parts of Europe, and particularly in this our iſland. Herodotus then, as he tells us, that a people called Cimmerii formerly dwelt in that tract of Leſſer Aſia, which we aſſign to Gomer; ſo he tells us withal, that theſe people ſent a colony to Palus Mæotis, or the Mæotic Lake, on the north of the Euxine Sea, and ſo gave the name of Boſphorus Cimmerius to the ſtrait between the Euxine Sea and the Mæotic Lake, now commonly called the Strait of Caffa.

16. The Germans deſcended from Gomer.

This colony of the Cimmerii increaſing in proceſs of time, and ſo ſpreading themſelves ſtill by new colonies further weſtward, came along the Danube, and ſettled themſelves in the country, which from them has been called Germany. For as to the teſtimony of the ancients, Diodorus Siculus, as Mr. Mede obſerves, affirms, that the Germans had their original from the Cimmerians; and the Jews to this day, as the ſame learned perſon remarks, call them Aſhkenazim of Aſhkenaz, as being deſcended from that branch of Gomer. Indeed they themſelves retain plain marks enough of their deſcent, both in the name Cimbri, and alſo in their common name Germans, or, as they call themſelves, Germen; which is but a ſmall variation from Gemren or Gomſen; and this laſt is eaſily contracted from Gomeren, that is, Gomergans: for the ter-

mination

mination *en* is a plural termination in the German language; and from the ſingular Gomer is formed Gemren, by the ſame analogy that from *brother* is formed *brethren*. The other name Cimbri is eaſily framed from Cimmerii; and by that name the inhabitants of the north-weſt peninſula of old Germany, now-a-days called Jutland, were known not only to ancient but latter writers; and from this name of the inhabitants, the ſaid peninſula is called Cimbrica Cherſoneſus, and that frequently in modern authors.

17. The Gauls deſcended of Gomer.

Out of Germany the deſcendants of Gomer ſpread themſelves into Gaul or France. To prove this Mr. Camden quotes the teſtimony of Joſephus, where he ſays, that thoſe called by the Greeks Galatæ, were originally called Gomerites. Which words may be underſtood, either of the Aſiatick Galatæ, commonly called by us Galatians, or the European Galatæ, commonly called by us Gauls. If it be taken in the former ſenſe, then it is a teſtimony for the firſt ſeating of Gomer in that tract of the Leſſer Aſia we have above aſſigned him, and on this account it is before taken notice of by us. If it be taken in the latter ſenſe, it cannot rationally be underſtood of the firſt ſettlement of Gomer; it being altogether abſurd to imagine, that, upon the firſt diſperſion of mankind, Gomer ſhould paſs by ſo many countries lying nearer to the place whence he ſet out, and come to one of the utmoſt countries of Europe, namely, that ſince called Gaul, and there firſt ſettle himſelf. If therefore what Joſephus ſays of the Galatæ being originally called Gomerites from Gomer, is to be underſtood of the European Galatæ, or Gauls, it cannot be rationally, as I ſaid, underſtood of the firſt ſettlement of Gomer, but it muſt be neceſſarily underſtood of ſome colony of the deſcendants of Gomer, who in ſucceeding ages ſpread themſelves as far as to Gaul in Europe, and ſettling there were the progenitors of the European Galatæ or Gauls, called in the more early ages of the world Gomerites, from Gomer the father of the nation whence they ſprang. But to prove the deſcent of the

PART I. the Gauls from Gomer, Mr. Camden produces not only the forecited teſtimony of Joſephus, (from whom, in all probability, Zonaras took his information, which therefore, though mentioned by Mr. Camden as a diſtinct teſtimony, yet may rather be looked on as one and the ſame,) but alſo the teſtimonies of other writers; as of Appian, who in his Illyrics ſays expreſsly, that the *Celtæ or Gauls were otherwiſe called Cimbri.* Thoſe Barbarians, whom Marius defeated, Cicero plainly terms Gauls; *Caius Marius*, ſays he, *put a check upon the Gauliſh forces, which were pouring into Italy:* And all hiſtorians agree that theſe were the Cimbri; and the coat armour of Beleus their king, digged up at Aix in Provence, where Marius routed them, does evince the ſame: for theſe words, *Beleos Cimbros*, were engraven upon it in a ſtrange character. Again, Lucan calls that ruffian that was hired to kill Marius, a Cimbrian; whereas Livy and others affirm him to have been a Gaul; and by Plutarch the Cimbri are called Galloſcythians.

19. The old Britons, or Welſh, deſcendants of Gomer; as alſo the Saxons or, Engliſh.

I have here produced theſe teſtimonies from Mr. Camden, for the ſame reaſon he cites them, namely, in order to make it the more plain, that the ancient inhabitants of this our iſle, the Britons, were alſo deſcendants of Gomer. For it is not to be queſtioned, but that this iſle was firſt peopled from thoſe countries of the European continent, which lie next to it; and conſequently from Germany or Gaul, and of the two, rather from Gaul, as lying the neareſt of the two. Indeed to me there ſeems to be no need of adding any other evidence, that the Britons were deſcended originally of Gomer, than the very name whereby their offſpring, the Welſh, call themſelves to this very day, to wit, Kumero, or Cymro, and Kumeri: and in like manner they call a Welſh woman, Kumeraes; and their language, Kumeraeg. Which ſeveral words carry in them ſo plain marks of the primitive word, whence they were derived, that if there be any regard to be had to etymology in the matter in hand, as confeſſedly there is, it cannot be reaſonably doubted, but the true old Britons,

or Welſh, are deſcendants of Gomer. And ſince it has been alſo obſerved above, that the Germans were likely deſcendants of Gomer, particularly the Cimbri, to whom the Saxons, eſpecially the Angles, were near neighbours; hence it follows, that our anceſtors likewiſe, who ſucceeded the old Britons in theſe parts of this iſle, were deſcended of the ſame ſon of Japhet, namely, Gomer.

19. The ſituation of the nation of Javan.

It is time now to proceed to the other nations of the branch of Japhet, and therefore to return to the Leſſer Aſia. For as the nation of Gomer firſt ſeated itſelf in the northern tract thereof; ſo the nation of Javan firſt ſeated itſelf in the ſouthern tract of the ſame. And this appears, not only from the name of a country in this tract called Ionia, (a name plainly derived from Javan, as ſhall be ſhewn anon,) but alſo from the ſituation of the four families of Javan's ſons within this tract, which are in this order mentioned by Moſes, Eliſhah, Tarſhiſh, Kittim, and Dodanim, Gen. x. 4. I ſhall take them in ſuch order as is moſt agreeable to a geographical deſcription; and for that reaſon ſhall begin with Tarſhiſh.

20. The ſituation of Tarſhiſh, ſon of Javan.

That Tarſhiſh ſeated his family in the eaſtern part of the ſouthern tract of the Leſſer Aſia, is very probable on ſeveral conſiderations. For Tarſus, a chief town of Cilicia, carries in its very name evident marks of its being firſt founded either by Tarſhiſh himſelf, or elſe by ſome of his deſcendants, who ſo called it in honour of their progenitor. And Joſephus expreſsly affirms, that not only this city was ſo called from Tarſhiſh, but alſo that Cilicia, or the country round it, was originally known by the name of Tarſhiſh. It is ſcarcely to be doubted, but this was the Tarſhiſh to which the Prophet Jonas thought to *flee from the preſence of the Lord*; (Jon. i. 3.) as alſo that this principally was the Tarſhiſh mentioned ſo often by the Prophets, on account of its trading with Tyre. Of the *ſhips* and *ſea of Tarſhiſh* we ſhall ſpeak by and by, when we come to take notice of the colonies of Tarſhiſh.

21. The ſituation of the

To the weſt of Tarſhiſh adjoined the portion appertaining to Kittim or Cittim; which word having a plural

PART I. termination, does in all probability imply, as hath been before obſerved, the deſcendants of Keth, or Ketians. However this be, whether Cittim be a ſingular or plural, there are theſe reaſons for placing this family in theſe parts. Ptolemy tells us of a country here, called Cetis; and Homer in Odyſſ. iv. mentions a people called Cetii, who were thought to take their name from a river Cetius in the ſame quarter. But it is remarkable, that the Seventy Interpreters render Kittim by Κήτιοι, Ketii, or Cetii, exactly agreeable to the name mentioned by Homer. And therefore it is probable, that both people and river were ſo named from Ceth, the ſon of Javan. Joſephus will have the iſle of Cyprus to have been the ſeat of the Cittim, becauſe therein was a town called Citium, of good note. But it is not to be queſtioned, but the continent was peopled before the iſland, and conſequently that the Cittim firſt ſeated themſelves on the continent; from which they might probably enough ſend, in proceſs of time, ſome colony over into the neighbouring iſland of Cyprus; who, building the forementioned town, might name it Citium in memory of the family they were deſcended from. Of other colonies of this family we ſhall ſpeak as we go along.

Kittim, deſcendants of Javan.

22. The ſituation of Eliſhah, ſon of Javan.

Go we on now to find out the firſt ſituation of the two remaining families of this nation, namely, of Eliſhah and Dodanim. And both theſe we ſhall find ſome footſteps of, in the weſtern parts of the tract aſſigned to the nation of Javan, that is, on the weſtern coaſt of the ſouthern tract of the Leſſer Aſia. For here, upwards or northwards, were anciently ſeated the Æoles or Æolians, who, as they carry ſome marks of their pedigree in their name, ſo are expreſsly affirmed by Joſephus to have been deſcended from Eliſhah, and from him to have taken their name. And ſince the country peculiarly called in after-ages Ionia joined to the ſouth of what was in the ſaid ages peculiarly called Æolia, it is probable that the ſaid Ionia (ſo peculiarly called, perhaps, from Javan's living there with his ſon Eliſhah) was poſſeſſed originally by the ſons of Eliſhah,

ſhah, or elſe partly by them, and partly by the Dodanim; of whom next.

23. The ſituation of the Dodanim, deſcendants of Javan.

On the ſame weſtern coaſt, ſouth of the family of Eliſhah, may the family of Dodanim be ſuppoſed to have firſt planted itſelf. For there we find in ancient writers a country called Doris, which may not improbably be derived originally from Dodanim; eſpecially if this be a plural, as the termination ſeems to import; and ſo the ſingular was Dodan, which being ſoftened into Doran, the Greeks might eaſily frame from thence Dorus, whom they aſſert to have been the father of the Dorians. Certain it is from the Greek writers themſelves, that the Dores, or Dorians, were a conſiderable part of the body of the Greeks: inſomuch that *Dorica Caſtra*, the Doric Camp, is taken by Virgil to denote the whole Grecian camp. Wherefore it is very probable that they had their extraction from one of the ſons of Javan, the father of the Greek nation; and diſtinguiſhed themſelves from the other families of Javan, by aſſuming to themſelves the name of the father of their family, as the others did; and conſequently called themſelves Dodanim, which the Greeks moulded into Dores. That ſuch was the extraction of the Dorians, and the reaſon conſequently of their name, appears the more likely from what the Greeks themſelves ſay of Dorus, the father of the Dorians, namely, that he was the ſon of Neptune. For as among the three ſons of Noah, Shem or Sem is reaſonably ſuppoſed *to have been the* Ζὴν, *Zen*, or Ζεὺς, *Zeus*, of the Greeks; ſo Japhet might be denoted not only by Iapetus, but alſo by Neptune, and might be eſteemed by them the God of the Sea, becauſe by his poſterity were the iſles of the Sea inhabited. Hence what they ſay of the Dorians being deſcended from Dorus the ſon of Neptune, is very applicable to the Dodanim, deſcended of Dodan the grandſon, ſtrictly ſpeaking, or, according to the uſual way of ſpeaking among the Hebrews, the ſon of Japhet. As to the change of Dodan, or Dodanim, into Dorus, or Dores, it is the more likely by reaſon of the great likeneſs there is be-

PART I. tween the Hebrew *d* and *r*; inſomuch that the Dodanim are in ſome copies written Rodanim. And ſince there is ſuch an inſtance actually extant of the change of the ſaid letter, in the firſt ſyllable of the name we are ſpeaking of, it may be the more eaſily ſuppoſed, that a like change might happen as to the ſecond ſyllable; and that ſome might write and pronounce Doranim, inſtead of Dodanim. And upon this ſuppoſition, the Greek words Δῶρος, *Dorus*, or Δῶρες, *Dores*, anſwer ſo well to the Hebrew Doran, or Doranim, that it may be a good inducement, according to our tenth rule, to eſteem the Dores among the Greeks to have been the deſcendants of Javan, mentioned by Moſes under the name of Dodanim; and conſequently that the firſt ſituation of theſe Dodanim was in the province of the Leſſer Aſia, called formerly Doris. I have inſiſted the longer on this firſt ſettlement of the Dodanim, becauſe it has not been taken notice of, as I know of, by any other. Some have been ſo extravagant, as to ſuppoſe the firſt ſettlement of the Dodanim, or Rhodanim, to have been as far as in Gaul, about the river Rhodanus or Rhone; others have placed it much nearer, namely, on the weſtern coaſt of Greece, where we find mention made by Greek writers of a place called Dodone; near to which was an oak, or rather a grove of oaks, ſacred to Jupiter, and celebrated on account of the oracles there ſaid to be given in the moſt early ages. But even this ſeems to be too far for the firſt ſettlement of the Dodanim; which therefore, much more agreeable to our ſecond, third, fourth, and fifth rules, and conſequently to reaſon on which the ſaid rules are built, may be ſuppoſed to have been in the country of Doris in the Leſſer Aſia. Hence ſome might paſs over to the iſle of Rhodes, which ſome will have take its name from theſe Dodanim, otherwiſe called Rhodanim: which ſeems to have been the opinion of the Seventy Interpreters, by their rendering the Hebrew word by Ῥόδιοι, *Rhodii*.

24. Of the colonies of Javan.

Having ſhewn, where in probability the nation of Javan and the four families thereof were at firſt ſeated; I proceed

ceed now to ſpeak of their colonies, which in proceſs of time were ſent from their firſt ſettlements. And I ſhall begin with the colonies of the two families laſt ſpoken of, viz. of Eliſhah and Dodanim. For theſe lying on the weſtern coaſt of the Leſſer Aſia, as they increaſed, peopled by degrees the many iſles that lie in the adjoining ſea, and ſo at length ſpread themſelves into the European continent. CHAP. III. SECT. II.

25. And firſt, of the colonies of Eliſhah.

The family of Eliſhah ſeem to have poſſeſſed themſelves of moſt, or at leaſt the moſt conſiderable iſles, lying in the ſea between Europe and Aſia; foraſmuch as they are called by the Prophet Ezekiel, ch. xxvii. ver. 7. *the iſles of Eliſhah*. What the Prophet there ſays, concerning the *blue and purple from the iſles of Eliſhah*, is very applicable to the iſles of this ſea; foraſmuch as they did abound in that commodity, and are on that account celebrated by common authors; and ſome of them took names from it.

26. The Sea of Eliſhah, or Helleſpont.

And as the iſles lying in this ſea were thus originally known by the name of the Iſles of Eliſhah, ſo it is a probable conjecture, that the ſea itſelf was originally called the Sea of Eliſhah. Which name, though it wore away in proceſs of time in other parts, yet ſeems to have been all along preſerved in that part, which to this day is frequently called the Helleſpont, as if one ſhould ſay, Eliſæ Pontus, i. e. the Sea of Eliſha.

27. Other remainders of Eliſhah's name in Greece.

And this derivation of the word Helleſpont will appear yet more likely, when we conſider, that the deſcendants of Eliſhah paſſing over into Europe came afterwards to be termed Ἕλληνες, *Hellenes*, and their country Ἑλλὰς, *Hellas*, a name which in proceſs of time became common to all Greece: in which there were other footſteps of Eliſhah's name to be found formerly, as in the city and province of Elis in the Peloponneſus, in the city of Eleuſis in Attica, and in the river Eliſſus, or Iliſſus, in the ſame province. Some think the Campi Eliſii, ſo much celebrated among the Greeks, to have been ſo called from Eliſhah.

As to the Dodanim or Dorians, not only the Spartans or

PART I. or Lacedæmonians, if I remember aright, looked on themſelves to be of Doric extraction, but there were alſo remainders of the very name to be found in theſe parts of Greece formerly. For in the province of Meſſene in the Peloponneſe, there was a town called Dorion; and of the other tract of Greece lying above the Iſthmus of the Peloponneſe, there was a conſiderable part called Doria, Dorica, or Doris: to ſay nothing of Dodona already mentioned. In a word, all the Greek nation is ſometimes denoted by authors under the name of Dores; as has been before obſerved out of Virgil, Æneid. ii.

28. The colonies of the Dodanim.

29. The colonies of the Kittim.

We have obſerved before, that the family of Cittim, or Kittim, firſt ſeated themſelves between Tarſhiſh to the eaſt, and Eliſhah and Dodanim to the weſt. Lying thus open to the ſea only on the ſouth, they ſent probably their firſt colony into the neighbouring iſle of Cyprus. But in proceſs of time wanting more room, and therefore ſeeking out further, and finding the lower parts of Greece already inhabited by the deſcendants of Eliſhah and Dodanim, they ſtill proceeded on, coaſting alon the weſtern ſhores of Greece, till they came to the upper or northern parts of it, which not being yet inhabited, ſome of them planted themſelves there: whilſt ſome others of them deſcrying the coaſt of Italy, went and ſettled themſelves in that country. Hence it comes to paſs in probability, that both Macedonia in Greece, and alſo Italy, are denoted by the name of Cittim in Scripture.

30. Macedonia called the land of Chettiim.

The Author of the book of Maccabees plainly denotes Macedonia by the *land of Chettim*, when he ſays, that *Alexander, ſon of Philip the Macedonian, came out of the land of Chettiim*, 1 Macc. i. 1. So alſo ch. viii. ver. 5. of the ſame book, the ſaid Author calls Perſeus King of Macedonia, King of the Citiims. Indeed it is thought, not without grounds, that the name of Macedonia was originally derived, at leaſt partly, from the Citim, or Cetim; eſpecially ſince the more ancient name of this country was Macetia; whence the Macedonians themſelves are otherwiſe termed Macetæ.

The

The place of Scripture, where Chittim, by the conſent of almoſt all expoſitors, denotes the Romans, is Dan. xi. 29, 30. For by the *ſhips of Chittim*, there mentioned, is generally underſtood the Roman fleet, by the coming whereof Antiochus was obliged to deſiſt from his deſigns againſt Egypt. There are alſo ſeveral footſteps of the name Chittim, or Chetim, to be found in Italy among ancient writers: as a city in Latium, called Cetia, and mentioned by Dionyſius Halicarnaſſeus; another city among the Volſci, called Echetia, mentioned by Stephanus; alſo a river near Cumæ, called Cetus, the water whereof was endued, as Ariſtotle relates, with a petrifying quality. Nay, there are not wanting authors, who expreſsly aſſert the Romans and Latins to have had their extraction from the Citii or Cetii; as Euſebius, Cedrenus, Suidas, whoſe teſtimonies are produced by the learned Bochart. And this learned perſon obſerves further, that the very word Chetim does in the Arabick tongue denote a thing *hid*: ſo that the name Latini might be originally only a tranſlation of the old eaſtern name Chetim.

31. The Romans denoted by the Chittim.

There remain now only the colonies of Tarſhiſh to be ſpoken of. And whereſoever elſe they ſeated themſelves, it is highly probable, that Tarteſſus, a city and adjoining country in Spain, and much celebrated by the ancients for its wealth, was a colony of Tarſhiſh. For the name Tarſhiſh is, by an eaſy and frequent change, turned into Tartiſh; from whence Tarteſſus is regularly enough framed. Beſides, Mr. Bochart has obſerved, that Polybius, reciting the words of a league made between the Romans and Carthaginians, mentions a place under the name of Tarſeium, and Stephanus expreſsly ſays, that Tarſeium was a city near Hercules' Pillars; the ſituation whereof agrees well enough with that of Tarteſſus. Again, what is ſaid by Ezekiel, ch. xxvii. ver. 12. agrees very well with this Tarſhiſh: for the words of the Prophet run thus; *Tarſhiſh was thy merchant by reaſon of the multitude of all kind of riches; with ſilver, iron, tin, and lead, they traded in thy fairs*, i. e. the fairs of Tyre. Now,

32. The colonies of Tarſhiſh.

as

PART I. as it has been before obſerved, Tarteſſus was celebrated among the ancients for its multitude of riches; and the metals mentioned by the Prophet were ſuch as Spain did formerly abound with: and the extraordinary riches of this country might be the great inducement to the deſcendants of Tarſhiſh to plant a colony here, rather than in other countries lying nearer to their original plantation. Not but that ſome are of opinion, that the Etruſci in Italy, otherwiſe called Tyrrheni and Tuſci, were a colony of Tarſhiſh. And indeed if it be conſidered, that it is uſual to add an initial *E* to ſeveral derivatives, that did not belong to their primitives, there will be left Truſci, which word contains in it, as it is, the radicals of Tarſhiſh; and perhaps the word was originally written Thruſhiſhi, or Truſſi, whence it was turned into Truſci and Etruſci, and thence into Tuſci or Thuſci. It is further obſervable, that theſe people were otherwiſe called Tyrrheni, or Tyrſeni; which has a very great affinity to Tarſeni, and ſo may eaſily be deduced originally from Tarſus, that is, Tarſhiſh.

33. Sea and ſhips of Tarſhiſh, what.

However this be, certain it ſeems, that the deſcendants of Tarſhiſh were the moſt expert ſeamen, and conſequently the chief merchants of the early ages of the world. Hence the whole Mediterranean Sea ſeems to have been at length comprehended under the name of the Sea of Tarſhiſh; though it is probable that at firſt the name might belong only to the ſea lying near the original ſettlement of Tarſhiſh, that is, near to Cilicia. And becauſe the deſcendants of Tarſhiſh were wont to make longer voyages, and to adventure further into the open ſea, than others did in thoſe days; it is not unlikely but they had ſhips built for this purpoſe, and ſo of a ſomewhat different make, both as to the ſize and ſhape, from the veſſels commonly uſed by others: and hence it is probable, that all veſſels, built for longer voyages and greater burdens, came to be called *ſhips of Tarſhiſh*; becauſe they were built like the *ſhips of Tarſhiſh*, properly ſo called. This to me ſeems a very natural and eaſy way, whereby to account for Solomon's navy

navy being called *a navy of Tarſhiſh*[a]; and alſo for the ſhips, that were built by Jehoſhaphat's order, being called *ſhips of Tarſhiſh*[b]. For it is evident from what is ſaid in Scripture of the ſhips of Jehoſhaphat, that they could not be called *ſhips of Tarſhiſh*, as trading either to Tarſhiſh, originally ſo called, or to any colony of it called by that name, nor yet from their ſailing on the *Sea of Tarſhiſh*, or Mediterranean Sea. For the Scripture tells us, that theſe ſhips were broken at Ezion-gaber, which was a place confeſſedly on the Red Sea: and beſides the Scripture tells us, that theſe ſhips were deſigned *to go to Ophir for gold*; which Ophir is confeſſedly a place in the Eaſt-Indies, of which more by and by. And though the Scripture does not expreſsly ſay the ſame of Solomon's navy, yet there are circumſtances which neceſſarily require us to conceive, that the place, to which the ſaid navy went *once in three years*, was likewiſe Ophir, or the Eaſt-Indies. For, among the commodities brought home by that navy, there is expreſs mention made of *ivory*, *apes*; and *peacocks*. Now (to ſay nothing of the *apes* and *peacocks*, becauſe the true import of the Hebrew words ſo rendered may perhaps be queſtioned) it is certain that neither Tarteſſus or Tarſhiſh in Spain, nor any other colony of Tarſhiſh on the Mediterranean Sea, could be a likely place for merchandiſing with *ivory*; becauſe, as theſe countries do not now, ſo we do not read that ever they did abound with Elephants. Whereas on the other hand the Eaſt-Indies have all along been and ſtill are famous for their Elephants, and conſequently the moſt likely place for Solomon's navy to go to for *ivory*, as well as gold and ſilver. This conſideration requiring us to conceive the place, whither Solomon's navy went, to be the Eaſt-Indies, it does by conſequence require us to conceive the ſaid navy to be built in the Red Sea. And indeed it is highly probable, that Jehoſhaphat was not the firſt King of Judah, that attempted to ſend a navy to Ophir; but that he did it in imitation of King

CHAP. III. SECT. II.

[a] 1 Kings x. 22. [b] 1 Kings xxii. 48.

Solomon,

PART I. Solomon, who had formerly ſent a navy thither, and that frequently with good ſucceſs; whereby Jehoſhaphat was encouraged to attempt the ſame. Upon the whole therefore, it appears that the navy of Solomon was called a *navy of Tarſhiſh*, and the ſhips of Jehoſhaphat were called *ſhips of Tarſhiſh*, probably for this reaſon, becauſe they were made after the faſhion of thoſe ſhips which the merchants of Tarſhiſh made uſe of, when they undertook longer voyages, and therein put out more to open ſea. Which further may be, by the way, the reaſon why the Seventy Interpreters do ſometimes render *ſhips of Tarſhiſh*, by *ſhips of the ſea*; namely, in oppoſition to ſmaller veſſels, made uſe of in ſhorter voyages, or by coaſters.

Tarſhiſh, in what ſenſe it may be rendered Carthage, or Carthaginians.

34. I have but one obſervation more to add in reference to Tarſhiſh, which is this, that it is rendered by the Septuagint, ſometimes *Carthage*, ſometimes *the Carthaginians*. Now, that the Carthaginians in Africe were a colony of Tarſhiſh, does no where appear, either from ſacred or heathen authors. On the contrary, it is ſo certain, as to be, I think, univerſally allowed among the learned, that the ſaid Carthaginians were a colony of the Tyrians or Phœnicians, and ſo deſcendants of Canaan. It is alſo generally believed, and that not without grounds, that this colony came from the Land of Canaan, at the time when Joſhua invaded it; and ſo long before the prophecy either of Iſaiah or Ezekiel, wherein Tarſhiſh is by the Septuagint or Seventy Interpreters rendered, in the former Carthage, in the latter Carthaginians. From all which it may be reaſonably inferred, that the forementioned Prophets by Tarſhiſh could not mean Carthage, or the Carthaginians, but either Tarſhiſh originally ſo called, or rather Tarſhiſh in Spain, called by the Greeks Tarteſſus. That the Seventy Interpreters ſhould be miſtaken in this their tranſlation of the word Tarſhiſh, is the more eaſy to be thought, becauſe it is apparent, that they are miſtaken as to the rendering of ſeveral other proper names in one of the ſaid places of Scripture referred to, viz. Ezek. xxvii. But a conſideration offers itſelf to me, which may both juſtify the Seventy

venty Interpreters in this matter, and alſo confirm our hypotheſis. It is to be conſidered, whether the Carthaginians were not maſters, not only of the weſtern part at leaſt of the Mediterranean Sea, but alſo of the adjacent parts of Spain, and ſo of Tarteſſus or the Tarſhiſh therein ſituated, for ſome time before, and at the time the Septuagint Verſion was made. If ſo, then the Seventy Interpreters might render Tarſhiſh in the forecited places by Carthage, or the Carthaginians; becauſe theſe were then maſters of Tarteſſus, or Tarſhiſh in Spain, which is moſt probably to be underſtood in Ezekiel, and which was alſo underſtood by them in Iſaiah.

35. Remarks as to the remainders of the name Javan in the Ionesor Iaones.

Having ſhewn the firſt ſettlements of the four families of Javan, and their moſt known colonies, I have ſomewhat to add in reference to Javan himſelf, the father of this whole nation. I have then above obſerved, that there were formerly remainders of his name to be met with in the Leſſer Aſia, where was the firſt ſettlement of his deſcendants. It is here to be obſerved further, that it is very probable, that the colonies that paſſed over in proceſs of time into Europe, though they were diſtinguiſhed in reference to their diſtinct families by diſtinct names, yet were all at firſt comprehended under the name of Ionians. Indeed the Scholiaſt on Ariſtophanes [c], as Bochart has obſerved, expreſsly ſays, that *all the Greeks were by the Barbarians called Iaones*, i. e. *Ionians*. And was it not ſo, it will not be ſo eaſy to account, how the name of the Ionian Sea came to be extended ſo far anciently, as quite to the weſtern coaſts of Greece, and that northwards up as far as to the weſtern coaſt of Macedonia. Now it is plain that the name Ionians was derived from the founder of this nation, Javan. For the Hebrew word יון, ſetting aſide the vowels, which are of diſputable authority, may be read Ion, or Iaon. But ſuppoſing the word to have been all along pronounced with the ſame vowels it has in the Hebrew text at preſent; it is granted by the

[c] In Acharnan.

learned

PART I. learned in the ſaid language, that the true pronunciation of the Hebrew vowel *kametz* carries in it a mixture of our vowel *o* as well as *a*: ſo that the Hebrew יָ is very regularly turned into the Greek Ἰάων, *Iaon*, whence by contraction may be made Ἴων, *Ion*. Since therefore not only the forementioned Scholiaſt, but alſo old Homer ſtyles thoſe who were commonly called Ἴωνες, *Iones*, by the name of Ἰάονες, *Iaones*; it is not to be doubted but the Ionians were ſo called from Javan, the founder of their nation. Agreeably to what has been ſaid, we find the country of Greece denoted in Dan. xi. 1. by the name of Javan. And we may alſo with caſe determine hereby the diſpute, whether the European Ionians were colonies of the Aſiatic, or theſe of them. For when the Athenians affirm, that the Aſiatic Ionians were a colony of theirs, if it be true, it can be ſo only in reference to ſome colony ſent from Athens over into Aſia, in the latter ages of the world. For as to the original plantation of the world, the Aſiatic Ionia lying nearer to the place whence mankind was diſperſed than the European Ionia, reaſon will tell us, that the Aſiatic Ionia muſt be in a natural order firſt planted or peopled, and afterwards the European Ionia by colonies from the other. And this is no other than what is poſitively aſſerted by ſome of the moſt ancient Heathen writers: for Hecateus in Strabo affirms, that the Athenians or Ionians of Europe came from thoſe of Aſia.

Of Tubal and Meſhech, and why put together.

36. I have now gone through the two nations of Gomer and Javan; which I have inſiſted the longer upon, not only by reaſon of their ſeveral reſpective families, mentioned by Moſes, but alſo becauſe by theſe were peopled the greateſt part of Europe, that is, the countries of the world beſt known to us: on which account the fuller was the information given, the more acceptable I judged it would be to the reader. We ſhall make quicker diſpatch as to the nations following; among whom I ſhall ſpeak next of Tubal and Meſhech. I mention theſe two nations together, becauſe they are ſo mentioned, not only by

by Moſes, but alſo elſewhere in the Scripture: from whence we may reaſonably infer, according to our fixth rule, that they were nations adjoining one to the other, and ſo they will appear to have been.

37. The plantation of Meſhech.

For to begin with Meſhech, as joining on to the nation of Gomer eaſtward, and ſo ſettling at firſt in part of Cappadocia and Armenia. What, according to the preſent vowels in the Hebrew, is Meſhech, was by the Seventy Interpreters and others read Moſoch; and hence it is very probable, that they are the ſame called by the Greeks Μόσχοι, *Moſchi*, who were ſeated in theſe parts, and from whom no queſtion the neighbouring ridge of hills took the name of the Montes Moſchici, or Moſchic Hills, mentioned by old geographers. As for Meſhech, mentioned in our tranſlation, Pſal. cxx. 5. it may be much better looked on as an appellative, and ſo it is rendered by the Seventy, and alſo in other ancient Verſions. It is in a manner certain, that it is not to be underſtood of the Meſhech we are here ſpeaking of.

38. The plantation of Tubal.

To the north of Meſhech adjoined the firſt plantation of Tubal, who by Joſephus is expreſsly affirmed to be the father of the Aſiatic Iberians; the ſame hiſtorian aſſerting, that whom the Greeks called Iberi, theſe were originally called Thobeli from Tubal. Add hereunto, that Ptolemy places in theſe parts a city called Thabilaca, which carries in it great affinity to Thubal. Mr. Mede thinks, that the Alybe, mentioned by Homer in his ſecond Iliad, lay in this tract, and that from it came afterwards the name of Albania, whereby ſome part of the lot of Tubal was in ſucceeding times diſtinguiſhed. Now this Alybe he conceives to have been a name corrupted from Abyle, and this from Tabyle, an eaſy derivative from Tubal. Likewiſe Mr. Bochart ſuppoſes the Tibareni, a people mentioned by old authors in this tract, to have been ſo called from Tubal, by the change of *l* into *r*, which is very frequent.

39. A confirmation from Scripture.

That Meſhech and Tubal did originally ſeat themſelves in the tracts we have aſſigned them, is not only probable from

PART I. from the remainders of their names therein to be found, but is further confirmed, and in a manner put beyond diſpute, by what is ſaid of thoſe two nations in Ezek. xxvii. 13. *Tubal and Meſhech, they were thy merchants: they traded in ſlaves and veſſels of braſs in thy market.* What is here ſaid of the merchandiſe of Tubal and Meſhech agrees excellently well with the countries aſſigned by us for their firſt plantations. For it is evident from the teſtimonies of Heathen writers, that the Pontic regions, eſpecially Cappadocia, was remarkable formerly for ſlaves; as alſo that in the country of the Tibareni and Iberia there was the beſt ſort of braſs. Mr. Bochart obſerves, that the Hebrew word tranſlated in this place *braſs* is ſometimes rendered *ſteel*. And hence he remarks, that as a piece of iron or braſs is in the Arabic tongue called Tubal, probably from its coming out of the country of Tubal; ſo it is likely that from the excellent ſteel that was made in this country, ſome of the inhabitants thereof were denominated by the name of Chalybes among the Greeks; the word Chalybs in the Greek language ſignifying *ſteel*.

40. Of the colonies of Tubal. Concerning theſe two nations it remains only to obſerve further in reference to their colonies, that, whereas the Spaniards have a tradition among them, that they are deſcended from Tubal, it cannot be reaſonably underſtood in any other ſenſe, than that they are a colony of the Aſiatic Iberi, and ſo deſcendants at ſome remove from Tubal. This tradition ſeems to be grounded on the ancient name of the Spaniards, and whereby they were principally, if not wholly, known to the elder Greeks. For in the writings of theſe, the Spaniards are denoted by the name of Iberi; and, to diſtinguiſh them from the Aſiatic Iberi, they are peculiarly ſtyled Celtiberi. There is ſtill a remainder of this old name preſerved in the river of Spain, called to this day Ebro, and formerly by the Greeks and Latins, Iberus.

41. The colonies of Meſhech. That the Moſcovites or Muſcovites in Europe were a colony originally of Meſhech, or Moſoch, called by the Greeks

Greeks Moſchi, is very probable, not only on account of likeneſs of names, but alſo of the reſpective ſituations of the Aſiatic and European Moſchi one to the other. Add to this another conſideration, that whereas in our and ſome other tranſlations, the Hebrew text, Ezek. xxxviii. 2. is rendered thus; *The chief prince*, or, as it is in the margin of our Bibles, *the prince of the chief of Meſhech and Tubal*; in other tranſlations, and particularly in the Septuagint, it is thus rendered, *The Prince of Roſh, Meſhech, and Tubal.* The thing is, the Hebrew word ראש, *Roſh*, by ſome is taken to be an appellative, by others a proper name. The learned Bochart has obſerved from the Nubian Geographer, that the river in Armenia, called by the Greeks Araxes, is by the Arabians called Roſh. And hence he not only probably infers, from other inſtances of the like nature, that the people that lived in the country about that river were alſo denominated Roſh; but alſo proves from Joſephus Bengorion, that there were a people in theſe parts, named Roſſi. Now the Moſchi and Roſſi being thus neighbours in Aſia, their colonies kept together in Europe, thoſe of the Moſchi ſeating themſelves in the province of Muſcovy, properly ſo called, that is, the parts about the city Moſcow: thoſe of the Roſſi ſeating themſelves in the parts adjoining on the ſouth. For the learned Bochart has obſerved from Tzetzes, that the people called Tauri, and from whom the Taurica Cherſoneſus took its name, were in the days of Tzetzes better known by the name of Ros, than of Tauri. Upon the whole therefore it may be very probably believed, that the Muſcovites and Ruſſians in Europe were colonies of Meſhech, or elſe of Meſhech and Tubal jointly.

42. The original plantation of Magog.

We have now gone through four of the ſeven nations deſcended of Japhet, viz. the nations of Gomer, Javan, Meſhech, and Tubal: the three remaining to be ſpoken of are Magog, Madai, and Tiras. The firſt of theſe, Magog, is, by the teſtimony of Joſephus, Euſtathius, St. Jerome, Theodoret, and, as Mr. Mede expreſſes it, by the conſent

PART I. of all men, placed north of Tubal, and eſteemed the father of the Scythians that dwelt on the eaſt and north-eaſt of the Euxine Sea. This ſituation is confirmed by the Scripture itſelf, Ezek. xxxviii. 2. *Set thy face againſt Gog, in,* or *of, the land of Magog, the Prince of Roſh, Meſhech, and Tubal, &c.* For hence we learn, that the land of Magog muſt be near to that of Roſh, Meſhech, and Tubal; and it could be ſo (for reaſons depending on what has been already ſaid, and is to be ſaid, concerning the ſituation of the other nations of Japhet's poſterity) only on the north. The learned Mr. Mede has obſerved, that the name Gog ſignifies the very ſame with Magog, the letter *mem* being but an *heemantic* letter, i. e. not a radical, but an additional letter to the radix or primitive word. And he conceives, that it pleaſed the Spirit of God to diſtinguiſh thus between the land and the people of the land, by calling the people Gog, and the land, the land of Magog.

43. Mount Caucaſus, whence thought to be ſo called.

The learned Bochart conjectures, that the mountain called by the Greek Καύκασος, *Caucaſus*, took its name from Gog, as inhabiting it, or the parts about it: for he obſerves that theſe words גוג־חסן, *Gog-chaſan*, denote, in the neighbouring oriental tongues, as much as Gog's Fort; and from Gog-chaſan the Greeks framed the name Καύκασος, *Caucaſus*.

44. Georgia, whence probably ſo called.

But the name of Gog was entirely preſerved in the name Gogarene; whereby was formerly denoted a country in thoſe parts, as we learn both from Strabo and Stephanus. And from hence perhaps came the name of Georgia, whereby at this very day is denoted a conſiderable tract in this quarter. I know it is commonly ſaid to take this name from St. George, the Cappadocian martyr, whom the inhabitants (as well as our forefathers in England) are ſaid to have in great reverence, as their tutelar ſaint and patron: though others ſay, the name was taken from another George, a Cappadocian Biſhop, by whom they were converted to Chriſtianity; and ſome ſuppoſe theſe people to be called Georgians, corruptly for Gordiæans, from

from the mountain of this name, mentioned in the preceding chapter. But ſince it appears that there was a country in this very tract, (from which the Gordiæan Hills are at a conſiderable diſtance,) which was called Gogarene by the Greeks; and ſince this word is eaſily changed into Gorgaene, or Gorgene, and this is without difficulty moulded into Georgia, I leave the reader to judge whether this does not appear to be the moſt probable conjecture concerning the etymology of the name Georgia, whereby a conſiderable tract about the Euxine and the Caſpian Sea is at preſent denoted. Indeed Pliny expreſsly reckons the Georgi among the nations about the Caſpian Sea; and it is not unlikely but that this may be a corrupt reading for Gogareni, ſome tranſcriber in former times not knowing what to make of Gogareni, or Gorgeni, and ſo turning it into Georgi.

45. Gog denotes the Scythians in Scripture.

That Gog does denote the Scythians in the Prophecy of Ezekiel, may be rationally inferred from Ezek. xxxix. 3. where God ſpeaks of Gog thus: *I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.* Now it is too well known to the learned to need proof, that the Scythians were remarkably famous of old for their ſkill in the uſe of the bow and arrow: inſomuch that ſome among them, from their winking with one eye when they ſhot, are ſaid to have had given them the name of Arimaſpi; that is, *one-eyed.* Nay, it is thought by ſome, not without grounds, that the very name of Scythians was derived from *ſhooting*; foraſmuch as in the German tongue ſhooters are called *ſcutten.*

46. The colonies of Magog.

I muſt now ſpeak ſomething of the colonies of Magog. In the panegyric of Tibullus to Meſſala, we find mention made by the poet of a people about the river Tanais, called Magini, which plainly carries in it a great affinity to Magog; whence is naturally made Magogini, and thence by abbreviation Magini. So that it is not to be doubted, but theſe Magini were deſcendants of Magog at ſome diſtance, who ſpreading themſelves further and

PART I. further came at length as far as to the river Tanais. Indeed it is not altogether improbable, that the Mæotic Lake, into which the Tanais runs, took its name from the deſcendants of Magog that ſettled about it. For from Magog is regularly made Magogitis, or Magotis; which laſt the Greeks might eaſily mould into Maiotis, which the Latins and we render Mæotis or Mæotic.

47. Hierapolis called Magog. We do indeed read in Pliny, that the city in Syria called Hierapolis was by the Syrians called Magog; which name it is moſt likely thought to have taken from the Scythians, when they made an excurſion into Syria, and took this city. On the like account it is that the city in Judea called by the Jews Bethſan, was alſo called in after-ages Scythopolis. Now Hierapolis being thus called Magog, it is not improbable, but the adjoining part of Syria might be from thence called Magogene; which afterwards might be moulded into Gomagene, and ſo into Comagene: by which name the northern part of Syria was denoted among the Greeks and Latins.

48. The firſt plantation of Madai, according to the common opinion. Proceed we now to Madai, who is almoſt univerſally looked upon to have been the father of the Medes, (ſo often mentioned in Scripture with the Perſians, to whom they were neighbours), and conſequently to have ſettled in the country on the Caſpian Sea, called Media. This is thought to be put beyond diſpute, in that the Scripture all along denotes theſe Medes by the name of Madai in the Hebrew text.

49. Reaſons for differing from the common opinion. But, notwithſtanding, the learned Mr. Mede is of a different opinion herein, and follows not the common opinion, as being repugnant to ſeveral of the rules above laid down, but eſpecially to the firſt rule, and ſo to the Scripture itſelf. For the country of the Madai or Medes, mentioned in other places of Scripture, lay ſo far to the north-eaſt of the Holy Land, and ſo of Egypt, that the way of travelling from the one to the other was by land, and not by ſea; and conſequently the ſaid Media cannot be tolerably comprehended under the name of *the iſles of the Gentiles*, which are the countries expreſsly ſaid by Moſes,

in the place where he does professedly speak of the first plantations of mankind, to be *divided* or possessed *by the sons of Japhet*. Further, this situation of Madai the son of Japhet seems to cross the fourth and fifth rules above laid down: forasmuch as hereby the lot of Madai seems to have been wholly separated from the lots of the rest of his brethren, and so to have lain not within the general lot of the nation of Japhet his father, but within the general lot of the nation of Shem.

50. The Medes in Scripture, whence probably so named.

On these considerations, which are not of little weight, Mr. Mede thinks it reasonable to suppose, that the Medes mentioned in Scripture so often, and that, too, frequently in conjunction with the Persians, were so named from one Madai, that in process of time was descended of Shem. And this is the less improbable, because those Madai or Medes are not mentioned in Scripture, till the latter ages of the sacred history of the Old Testament.

51. Æmathians probably descended of Madai, the son of Japhet.

As for Madai, the son of Japhet, here mentioned by Moses, he is supposed by Mr. Mede to have had his lot in Macedonia: witness, says Mr. Mede, the ancient name of Macedonia, viz. Æmathia. If any man question how *Æ* came in, I could ask, says he, how *Eu* came into Euphrates, which the Hebrews and those of Mesopotamia call Perath; or how *Æ* came in Ægyptus, which the Egyptians themselves, and their neighbours the Arabians, call Cuphti. It may be, adds he, that of the Hebrew ׳א, *ai*, signifying a *region*, the Greeks formed their αἶα, *aia*, signifying the same; and so Aimadia, or Aimathia, is as much as αἶα Μάδαι, *the land of Madai*. The Greek αι, *ai*, is by the Latins turned into *æ*; and so from the Greek Aimathia these made Æmathia. Mr. Mede observes moreover, that we read of a people in this tract, called Μῆδοι, *Medi*, or, as some will, Μαῖδοι, *Maedi*. Aristotle, adds Mr. Mede, in his book of Strange Reports speaks of Χώρα Μηδική, the *Medic Region*, in the borders of Pæonia; and hereabouts was the Præfectura Medica we hear of in the Roman stories. Lastly, Isocrates, in one of his Orations, names one Medus for king of these

PART I. quarters, before they came to be a Greek nation. Agreeably hereto Mr. Mede ſuppoſes the more uſual name of this country, namely, Macedonia, to be originally a compound from Madai and Cetim, whoſe ſons were in time mingled together in theſe parts.

52. Colonies of Madai. As to the colonies of Madai, Mr. Mede, agreeably to his hypotheſis, ſuppoſes the Mæſians in Europe to have been deſcended from Madai; for, ſays he, methinks Mæſians comes near to Methians. Mr. Bochart thinks, that the Samaritans were a colony of the eaſtern Madai. For he conjectures, that the name of the Samaritans was originally compoſed of שאר־מדי, *Sear*, or *Sar-Madai*, which in the oriental languages denotes the *remnant* or *poſterity of the Medes*.

53. Tiras the father of the Thracians. Tiras, or Thiras, the laſt ſon of Japhet, is by univerſal agreement eſteemed to be the father of the Thracians, ſo called from him by a little change of the primitive word, into a word of the Greek found ſomewhat like it, according to the uſual cuſtom of the Greeks. Hence the latter Greeks looked on the name to be derived originally from the word Τραχεῖα, *Trachea*, denoting in their tongue, *rough*, and thought this country to be ſo named as being a mountainous country. But the name whereby the country of Thrace is called in the oriental writers, plainly ſhews that the Greek name Thrace was originally derived from Thiras, the founder of the nation. And the ſame is confirmed by the many footſteps of this ſame name, that are to be ſtill found in ancient writers. For theſe tell us, that there was here a river, a bay, and an haven, each called by the name of Athyras; and they mention a city in the peninſula of Thrace, called Tyriſtaſis, and a tract in this country called Thraſus, and a people called Trauſi. We learn alſo from them, that one of the names of Mars, the God of the Thracians, was Θούρας, *Thuras*, which has an apparent affinity to Θίρας, *Thiras*: for ſo the Seventy Interpreters render the word. Hence old Homer calls Mars by an epithet, Θοῦρος Ἄρης, *Mars Thurus*. We read alſo in old authors of Tereus, the ſon of Mars, and

and first king of the Thracians; and of one Teres, king of the Odrysæ, a people in Thrace; both which names were likely given to their kings in honour of Tiras, the founder of their nation. Nay, the Odrysæ themselves, a principal people of Thrace, are said to take their name from one Odrysus, a great person among them; insomuch, that in after-ages he was worshipped by the Thracians as a God. Now this Odrysus is conjectured, not altogether without probability, to be, either Tiras himself, the founder of this nation, or else another so named, perhaps in honour of him. For taking away *o* in the beginning, and the Greek termination *os*, rendered in Latin *us*, there remains *Drys*, or *Trys*, the letters *d* and *t* being frequently changed one into the other by the Greeks, for better sound sake: but *Trys* has got all the radicals, and no other consonants than the radicals of the Hebrew Tiras.

54. The colonies of Tiras.

As for the colonies of Tiras, it is hardly to be doubted but some of them planted themselves in the country over against Thrace, on the north side of the Euxine Sea. For there is a considerable river in those parts, which entirely preserves the memory of the father of the Thracian nation, being called in Greek and Latin writers, Tiras. There was also a city of the same name, standing on this river; which city is thought to be the same with Bialogrod, as the river is now-a-days called the Niester. The inhabitants of these parts were also formerly known by the names of Tyritæ, or Tyragetæ. Though probably the Tyritæ might denote the true descendants of Tiras settled here; the Tyragetæ might denote a mixt race, that arose out of the Tyritæ mixing with the Getæ, a bordering people, and who perhaps were descended of the Cetim that settled in Macedonia.

55. The first plantations both of Madai and Tiras, probably in the Lesser Asia.

There is one thing, which, relating alike both to Madai and Tiras, I have reserved to take notice of in this place; and it is this. It seems to be the common opinion as to Tiras, not only that he was the father of the Thracians, but also that he first settled himself in the country of Thrace; and as Mr. Mede seems to agree herein with the common

PART I. common opinion, ſo he ſeems in like manner to look upon Macedonia, or Æmathia, to have been the tract wherein Madai firſt ſettled. But it ſeems to me ſomewhat more probable to ſuppoſe, that neither Madai nor Tiras at firſt croſſed the ſea between Europe and Aſia, but ſeated themſelves as the reſt of Japhet's ſons did, in ſome tract of the Leſſer Aſia. And this I am the more inclined to believe, becauſe even in the Leſſer Aſia we find ſome remainders of both their names.

56. Tiras probably firſt ſettled about Troy.

For as the learned look upon the names Tereus and Teres, to retain plain marks enough of the name Tiras, as containing all the radicals of Tiras, and differing only as to the vowels; ſo ſince the name Tros retains the ſame marks, why ſhould it not be thought as probable, that the king of this name, from whom the Trojans took their denomination, was either originally Tiras himſelf, or one of his deſcendants ſo named in memory of him; and alſo that the Trojans in general were the original deſcendants of Tiras, or ſuch as were deſcended from him, in the tracts where Tiras at the firſt planted himſelf? Add hereto, that it is the common tradition among the Greek writers, that the inhabitants on the eaſt of the Helleſpont and Propontis were originally or anciently Thracians, which though underſtood by the latter Greeks, as if theſe parts of the Leſſer Aſia were inhabited by colonies from Thrace in Europe, yet this ſeems as an opinion ariſing from their ignorance of the true plantation of the world; and the foundation of this tradition ſeems to depend really on the European and Aſiatic Thracians; being both deſcended from this ſame Tiras, who ſeated himſelf in theſe parts of the Leſſer Aſia; whence his deſcendants ſent afterwards colonies into Thrace in Europe.

57. Madai firſt ſettled probably in Mæſia in Aſia.

In like manner, as Mr. Mede, not without probability, conjectures the Mæſi in Europe to have been deſcended of Madai, by ſome after-colonies; ſo there is the ſame probability, that the Mæſi in the Leſſer Aſia were the original deſcendants of Madai, or thoſe that deſcended from Madai

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in the tract wherein he settled upon the first division of the earth. For though these in Asia are frequently styled Mysi, yet it is plain from ancient writers, that the same people both in Asia and Europe are promiscuously called Mysi or Mæsi. CHAP. III. SECT. II.

58. Confirmation of the foregoing hypothesis.

From what has been said it may appear not improbable, that Tiras and Madai, the immediate sons of Japhet, as well as Elishah and Dodan, the grandsons of Japhet by Javan, did each of them at the first seat themselves in the Lesser Asia, contrary to what seems to be commonly thought. And that they not only did so, but also seated themselves in those very tracts we have assigned them, may further appear by this consideration; that the said tracts respectively assigned to them in the Lesser Asia do very well agree, that is, do lie exactly opposite to those tracts in Europe, whither their colonies respectively removed in process of time, as they wanted room. For as it is natural to suppose that the colonies of each removed into the parts that lay nearest to them yet unpossessed, that is, directly westward, (for all the other three sides were already possessed), so our hypothesis does exactly agree to what is thus natural to be supposed. For supposing Tiras to have been at the first seated in the country about Troy, the part of Europe that lay opposite to him was Thrace, parted from him only by the narrow passage of the Hellespont. In like manner, the country in Europe opposite to Mæsia in the Lesser Asia is Æmathia, or Macedonia. So the upper part of Greece, more properly so called, is that tract of Europe which lies opposite to Æolis and Ionia in the Lesser Asia. And lastly, the lower or southern part of Greece is that part of Europe which lies opposite to Doris in the Lesser Asia.

59. Conclusion of Sect. II.

And thus I have gone through the original plantations or settlements of the seven nations of the branch of Japhet, and of their respective families mentioned by Moses. And not only so, but I have also taken notice of their respective colonies, as far forth as seems serviceable to the reader.

SECT.

SECT. III.

Of the firſt Plantations or original Settlements of the Deſcendants of Shem, or Sem.

1. The ſeveral nations of Shem.

I SHALL proceed next to the firſt plantations of the ſons of Shem, and their families; foraſmuch as they lie next in a geographical order, bordering on the nation and families of Gomer, to the eaſt and ſouth. Now we find five immediate ſons (or ſons properly ſo called) of Shem mentioned by Moſes, namely, Elam, and Aſſhur, and Arphaxad, and Lud, and Aram. Of theſe, Moſes acquaints us with the ſons only of Arphaxad and Aram.

2. The nation of Aram, where ſeated.

I ſhall begin with the ſettlement of Aram, as being the firſt nation of the branch of Shem, adjoining to the nations of the branch of Japhet already ſpoken of. For the portion that fell to the nation of Aram lay in the countries called by the Greeks Armenia, Meſopotamia, and Syria. It is probable, that Armenia took its preſent name from Aram. Meſopotamia, as it was ſo called by the Greeks from its ſituation between the rivers Euphrates and Tigris, ſo it was called by the Hebrews Aram-Naharaim, i. e. *Aram of* or *between the two rivers.*

3. Padan-Aram, what, and where.

And whereas one part of this country, viz. that lying next to Armenia, was very fruitful, and the other to the ſouth, very barren, and ſo of the like ſoil with Arabia Deſerta, to which it adjoined, and under which it was by ſome writers comprehended; hence the upper and northern part of Meſopotamia is that, which in Scripture is diſtinguiſhed by the peculiar name of Padan-Aram, and in Hoſea xii. 13. by the name of Sedan-Aram: both which names are of a like importance, and denote as much as *fruitful* or *cultivated Aram.*

4. Aram and Syria, how far one anſwers to the other.

Though the Hebrew word Aram be frequently rendered Syria, yet it muſt not be thought that they are words exactly equivalent. The word Syria may indeed be ſometimes uſed in old authors, to denote not only Syria commonly

monly so called, but also Mesopotamia. And hence it is that Jacob, called in the Hebrew an Aramite, is agreeably enough said in our Version to be a Syrian; namely, either as being descended of Syrians or Mesopotamians, or else as dwelling many years in the country of Syria. For by Syria (Hos. xii. 12.) must be understood Mesopotamia, as is evident from the words immediately following, wherein it is said, that *Israel served for a wife, and for a wife kept sheep;* which was done in Mesopotamia. But then as to the country commonly called Syria, the name of Aram appertained only to part of that, namely, to so much of it as fell to the nation of Aram; that is, the northern and eastern parts thereof. For as to Phœnicia and Palestine, though they are esteemed as parts of Syria, yet did they not belong to Aram, but fell to the lot of Canaan. From the Hebrew name Aram, the old Greeks seem to have denoted the inhabitants of the parts that fell to Aram, by the name Ἄριμοι, *Arimi*; which therefore we meet with in old Homer, Iliad ii. ver. 783. The name Syri, or Syria, is not to be found in that ancient author, as being probably of a latter date, derived namely from Sor or Tyre, which is likewise never mentioned by Homer, as being likely not then grown famous, if built.

CHAP. III. SECT. III.

5. The situation of Uz son of Aram.

Proceed we now to find out the first settlements of the families of the nation of Aram, which are reckoned four, according to the number of Aram's immediate sons mentioned by Moses, viz. Uz, Hul, Gether, and Mash. As for Uz, he is by a great agreement of the ancients said to be the builder of the city Damascus: whence it may be reasonably supposed, that the *land of Uz* mentioned in Scripture did denote the country about Damascus, so as to comprehend a good part of Arabia Deserta, and to extend itself to Arabia Petræa. And in this latitude both what is said in Scripture concerning Job's living in the *land of Uz*, as also of Edom's being in the *land of Uz*, is applicable enough to the country so denominated from Uz, the son of Aram, at the first plantations; and there is no need of making two other distinct lands of Uz, called

PART I. ſo one from Uz, the ſon of Nahor, brother of Abraham, the other from Uz, a deſcendant of Edom. In proceſs of time, the city Damaſcus became the capital of a kingdom, as we read in Scripture; which kingdom ſeems to be that which is denoted in the ſacred writings by the name of Aram Dammeſek, that is, Syria Damaſcena.

6. The ſituation of Hul, ſon of Aram.

The family of Hul, or, as it is written agreeably to the original word, Chul, may with great probability be placed in Armenia, particularly the greater Armenia. For there we find the names of ſeveral places, beginning with the radicals of Chul; as Cholua, Choluata, Cholimna, Colſa, Colura, and to mention but one more, Cholobetene: which laſt ſeems to have been formed from the oriental Cholbeth, which denotes the ſame as the *houſe* or *dwelling* of *Chol*. Now this Cholobetene being the name of a province in Armenia, from this eſpecially we may gather with good probability, that Chul with his family ſeated himſelf in theſe parts.

7. The ſituation of Maſh, or Meſhech, ſon of Aram.

Between Hul to the north, and Uz to the ſouth, their brother Maſh ſeated himſelf, namely, about the mountain Maſius, which is probably enough thought to have taken its name from him. From this mountain iſſues out a river of Meſopotamia, called by Xenophon, Maſca; which is likewiſe with good probability conjectured to have been ſo named from this Maſh, or, as he is otherwiſe called in the Scripture, Meſhech, the radicals whereof are plainly contained in the name Maſca. The inhabitants of the tract adjoining to the mountain Maſius, are by Stephanus expreſsly called Maſieni, or Maſiani. So that here may be placed very reaſonably the firſt ſettlement of Maſh, or Meſhech.

8. The ſettlement of Geter, ſon of Aram.

But it is not ſo clear, where the remaining ſon of Aram, namely Geter, ſettled himſelf. Bochartus thinks the river Centrites, which is ſaid by old writers to part the Carduchi from Armenia, might originally be called Getri, from Geter's ſeating himſelf in theſe parts. Others have in Ptolemy obſerved a city of Albania, which borders on Armenia, to be called formerly Getaræ, and a river of the

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same country to be called Getras. And indeed these names carry in them such an affinity to Geter, as to make it probable that this might be the first settlement of Geter.

9. Of the nation of Asshur, son of Shem.

Pass we on now to the nation of Asshur, which lay on eastward to the nation of Aram, and which is by universal consent esteemed to fix itself in the country, called Asshur in the eastern tongues, in the western Assyria, from the founder of this nation. But by Assyria is here to be understood the country, properly and originally so called, that is, the country lying east of the Tigris, and wherein stood the city of Nineveh; and which afterwards was peculiarly distinguished by the name of Adiabene. Which word the Greeks, after their wonted manner, deriving from words of their own language, thought this country was so called as being Ἀδιάβατος, *unpassable*, namely, by reason of the many and large rivers running therein. But Ammianus Marcellinus acquainting us, that there are in these parts two rivers, one named by the Easterns Diavas, the other Adiavas; it is likely that this tract took the name of Adiabene from one or both of the said rivers. Bochart observes, that Deva or Dava in the Chaldee tongue signifies a *wolf*, and Adiava may be derived from another oriental word denoting *swift*. Whence he supposes these two may be the rivers, called by the Greeks Λύκος, *lycus*, *wolf*, and Γόργος, *gorgus*, *swift*, or Κάπρος, *aper*, *boar*, a fierce animal.

10. Belus of the Syrians, who.

It is also observable, that Assyria was, by a little and usual change of *s* into *t*, formerly called also Attyria; which is therefore erroneously taken by some to be a distinct country from Adiabene, or Assyria properly and primarily so named. And in like manner that most ancient king of the Assyrians, which is said to have been the son of Zames, and to have succeeded Ninus, and to have waged war frequently with Caucasus, the son of Japhet, and to have been worshipped by the Assyrians as their Mars, or God of war, and to have been called Bel, or Baal; this King, I say, is styled, in Suidas and some others, Thuras,

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PART I. corruptly for Atthuras; that is, Aſſhur, for Aſſhur in the Chaldee tongue is Atthur, or Atthura. This perſon is ſaid to be the ſon of Zames, as being the ſon or deſcendant of Shem, and to have ſucceeded Ninus, i. e. Nimrod, and to have overcome Caucaſus, i. e. Gog or Magog, the ſon of Japhet; as Bochartus probably enough conjectures. And hence it follows, as the ſame learned perſon obſerves, that if any regard is to be had to the writers who mention this ſtory, then the Belus or Bel of the Aſſyrians was not Nimrod, but Aſſhur. And indeed it is not likely, that the Aſſyrians ſhould have ſuch a reverence for an invader of their nation as Nimrod was; but rather ſhould pay ſuch a religious reſpect to the founder of their own nation, or to ſome conſiderable perſon deſcended from him.

11. The nation of Elam, where ſeated.

That Elam ſeated himſelf in the ſouthern tract beyond the Tigris or Euphrates, is beyond diſpute, not only from the authority of Scripture, wherein the inhabitants of the ſaid tract are plainly and frequently denoted by the name of Elam; but alſo from Heathen writers, wherein we read of a country here called Elymais, and a city of the ſame name. It is not to be omitted that the name Elam, as many other names of places, is taken ſometimes in a ſtricter ſenſe, wherein it is diſtinguiſhed from Suſiana and the adjoining provinces; ſometimes in a larger ſenſe, ſo as to include Suſiana and other adjacent provinces. Hence Pliny and Ptolemy mention the Elymæi as a people inhabiting on the Perſian Gulf; and hence Daniel the Prophet ſpeaks of Shuſhan, the chief city of Suſiana, as lying in the province of Elam, Dan. viii. 2.

12. Arphaxad, Son of Shem, where ſeated.

To the lot of Arphaxad is aſſigned by learned men the more ſouthern part of Meſopotamia, (where the plain or vale of Shinar lay on the river Tigris,) together with the country of Eden, and the tract on the eaſt ſide of the ſame river, called Arrapachitis, a name plainly derived from Arpachſhad, which is the name of Arphaxad in the Hebrew text. That the vale of Shinar, with the country of Eden, was part of the firſt plantation of Arphaxad, is ſuppoſed on theſe probabilities: 1. That after the Flood Noah

Noah returned and ſettled himſelf again in theſe parts, as well knowing the goodneſs of the ſoil and pleaſantneſs of the country: which is confirmed by a town here named Zama, from Zam or Shem. 2. That, upon the diſperſion of mankind and confuſion of tongues, as the primitive or Hebrew tongue was preſerved in the family of Arphaxad, ſo agreeably hereunto this family ſtill continued in the ſame parts where they then were, together with their grandſires, Noah and Shem. 3. This opinion may be confirmed from Gen. x. 30. *And their dwelling was from Meſha, as you go unto Sephar, a mount of the Eaſt.* For the Meſha here mentioned is probably eſteemed to be the ſame mountain as is before mentioned under the name of Maſh or Maſius, in the weſtern parts of Meſopotamia. So that if the forecited text is to be underſtood of the deſcendants of Arphaxad, as is thought by ſeveral learned men, and alſo by the hiſtorian Joſephus, it will import thus much, that the ſouthern part of Meſopotamia lying on the eaſt of the Mount Meſha, or Maſius, was firſt inhabited by the deſcendants of Arphaxad; (and accordingly we here find Phalga, a town probably named from Peleg, or Phaleg, ſettling there;) and ſo on eaſtward, as far as to Sephar, a mount in the Eaſt. Now this Mount Sephar is probably thought to be the mountain adjoining to Siphare, a city in Aria, and which lies directly eaſt from Meſha. And though this be a long tract of ground, yet it will be but proportional to the numerous deſcendants of Arphaxad, eſpecially by Joktan; of which more by and by. 4. It is the tradition of the ancients, Euſtathius Antiochenus and Euſebius, that Sela the ſon of Arphaxad ſeated himſelf in Suſiana: and agreeably hereto we read in old writers of a town called Sela. But now Suſiana, as has been obſerved Chap. I. did contain part of the country of Eden which adjoined to, or in probability was a part of, the vale of Shinar largely taken; of which more in the following chapter. 5. It is further confirmed, that Arphaxad ſeated himſelf in the vale of Shinar; becauſe we find that Terah and Abraham his ſon, deſcendants of

PART I. Arphaxad, came out of thoſe parts, Gen. xi. 31. *And Terah took Abraham his ſon—and went forth with them from Ur of the Chaldees, to go into the land of Canaan.* Now it is confeſſed, I think, by all, that Chaldea comprehended at leaſt a great part of the vale of Shinar; and it is certain it comprehended as much of the country of Eden as lay weſt of the common channel of the Euphrates and Tigris. And on this paſſage of Scripture ſeems to be grounded what Joſephus ſaith of the Chaldeans being called Arphaxadeans, from Arphaxad: whereby he does not mean that the name Chaldeans was derived from the name Arphaxad, as ſome erroneouſly underſtand him; but that thoſe who were *now*, i. e. in his days called Chaldeans, were originally called Arphaxadeans. I think all theſe conſiderations put together will make it highly probable, if not more, that the firſt ſettlement of the nation of Arphaxad was in the parts we aſſigned them, particularly in the vale of Shinar, as including under it the country of Eden; and not only in the province Arrapachitis, as ſome ſeem to imagine.

13. Of the ſons of Joktan.

Having thus ſeen the firſt ſettlement of the deſcendants of Arphaxad, let us turn our eyes a little upon their after-colonies, particularly thoſe that ſprang from Joktan; of whom Moſes reckons up no fewer than thirteen ſons. And as Moſes aſſigns their habitation to have been from Meſha to Mount Sephar; ſo in this tract learned men have obſerved the names of ſeveral places, which, by their likeneſs to the names of Joktan's ſons, ſeem to tell their reſpective ſituations. Theſe countries being remote, and therefore not ſo well known, or of ſo near a concern, at leaſt, to the Engliſh reader, I ſhall paſs by the reſt, and take particular notice but of the country of Ophir, as being mentioned in holy Scripture, and I think the only one therein mentioned among them that were formerly poſſeſſed by, or denominated from, the ſons of Joktan. And this Chapter being already run out to a great length, I ſhall ſay no more of Ophir here, than that it is generally agreed to lie in the Eaſt-Indies. There are indeed countries mentioned

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in Scripture under the names of Sheba and Havilah; but these were probably so denominated, not from the two sons of Joktan that were of the same names, but from others; particularly from two sons of Cush, one of the sons of Ham; to whose descendants (there being nothing certain concerning Lud, the remaining son of Sem, but that he did not seat himself in the country of Lesser Asia, called Lydia) I now hasten. CHAP. III. SECT. III.

SECT. IV.

Of the first Plantations of the Descendants of Ham.

HAM, as has been observed, was the youngest of the three sons of Noah; and consequently his offspring made the youngest branch of Noah's posterity; which may primarily be distinguished into four nations, according to the number of the immediate sons of Ham named by Moses, viz. Cush, and Mizraim, and Phut, and Canaan. As to the name of Ham himself, we find Egypt twice or thrice denoted by the name of the land of Ham in the book of Psalms; whence it seems probable that Ham went thither himself, and there settled with his son Mizraim. 1. Land of Ham, which.

And it is scarce to be doubted, but the person denoted by the Greeks under the name of Jupiter Ammon (in honour of whom there was a temple erected in the parts of Libya adjoining to Egypt, much celebrated for its oracles) was no other than Ham. For the derivation of the name Ammon from Ἄμμος, *Ammus*, signifying in Greek *sand*, is to be ascribed only to the ignorance of the latter Greeks as to the true and primitive original of it; whereupon, according to their usual custom in other like instances, they deduced it from a word of their own, denoting the sandiness of the country thereabout. To proceed now to the sons of Ham. 2. Ham, probably denoted by Jupiter Ammon.

It is well known that the nation of Canaan settled itself in the country so often mentioned in Scripture under 3. Of the nation of Canaan.

PART I. the name of the land of Canaan; which God in proceſs of time gave to the ſeed of Abraham, the Iſraelites. A more particular knowledge both of this nation in general, and alſo of the reſpective ſituation of its ſeveral families, will conduce much to the better underſtanding of great part of the ſacred Hiſtory; and therefore I ſhall make this the ſubject of a whole diſtinct Chapter, when I ſhall come to ſpeak of Abraham's going to ſojourn in the land of Canaan.

4. The nation of Cuſh, where ſeated.

The nation of Cuſh is likewiſe frequently mentioned in Scripture; from which it is clear, that its firſt ſettlement was in the country adjoining to his brother Canaan on the ſouth, that is, in Arabia. It is true indeed, that the word Cuſh, when put in Scripture for a country or people, is rendered Ethiopia, or Ethiopians; but then this can be truly underſtood only of the Aſiatic Ethiopia, or Arabia, not of the African, and eſpecially as to the firſt ſettlement of Cuſh.

5. By Cuſh is denoted in Scripture, Arabia.

That by Cuſh is denoted in Scripture Arabia, is evident from theſe places. In Numb. xii. 1. we read that Miriam and Aaron ſpake againſt Moſes, becauſe of the Cuſhite woman whom he had married. But it is certain from Exod. ii. 15—21. that Moſes's wife was a Midianitiſh woman; and it is confeſſed, that Midian, or Madian, was a city and country in Arabia, on the ſhore of the Red Sea. So that from hence it appears, that Moſes's wife was an Arabian, and conſequently that the Hebrew word Cuſhite is not rightly rendered Ethiopian; unleſs it be underſtood of Ethiopia in Aſia or Arabia, not of Ethiopia in Afric. Pertinent hereunto is Habbak. iii. 7. *I ſaw the tents of Cuſhan in affliction: the curtains of the land of Midian did tremble.* Where Cuſhan and Midian are uſed as equivalent terms, or elſe as a general and particular, Midian being in ſtrictneſs only one part of the country of Cuſh. Further, that by Cuſh in Scripture is not underſtood Ethiopia in Afric, may be inferred from theſe paſſages: in Ezek. xxix. 10. God by his Prophet ſpeaks thus: *I will make the land of Egypt deſolate, from the tower of Syene*

Syene even unto the border of Cuſh. It is manifeſt, that here, by the tower of Syene and the border of Cuſh, are denoted the two extremities of Egypt. Now all, that have any knowledge of old geography, know that Syene was the boundary of Egypt ſouthwards towards Ethiopia in Africa. Therefore Cuſh, as being the oppoſite boundary of Egypt, cannot poſſibly be the African Ethiopia, or Ethiopia commonly ſo called; but thereby may be well underſtood Arabia, as bounding that part of Egypt which is moſt remote from Ethiopia, that is, its north part. Again, we read 2 Kings xix. 9. that whilſt Sennacherib King of Aſſyria was beſieging Libnah in the tribe of Judah, Tirhakah King of Cuſh was marching with an army againſt him. In like manner we read, 2 Chron. xiv. 9. that Zerah the Cuſhite came with a great army againſt Aſa King of Judah. Now this cannot be tolerably underſtood in either place of the King of Ethiopia commonly ſo called, as lying at too great a diſtance from Judea, and having the country of Egypt to paſs through, before he could bring his army into Judea. But it may be well underſtood of the King of Arabia, as being the neighbouring country. What has been offered does, I think, ſufficiently evince that the nation of Cuſh did firſt ſettle in Arabia; and the word is generally to be ſo underſtood in Scripture. CHAP. III. SECT. IV.

6. In what ſenſe Cuſh may be ſaid to be the father of the Ethiopians in Afric.

It is very probable, that in proceſs of time ſome of the Cuſhites might paſs over the Red Sea into the adjoining parts of Afric, and ſo plant colonies in Ethiopia commonly ſo called; and in this ſenſe Cuſh may be ſaid to be the father of theſe Ethiopians. But whether the word Cuſh is ever taken in this acceptation by the ſacred writers, is not certain: thoſe places of Scripture which are by ſome expounded of this Ethiopia (viz. Iſai. xviii. 1. Zeph. iii. 10. and 2 Chron. xii. 3.) are by other learned men expounded of Arabia.

7. The deſcendants of Cuſh mentioned by Moſes.

I proceed now to the deſcendants of Cuſh mentioned by Moſes, which are theſe, Seba, and Havilah, and Sabtaſh, and Raamah, and Sabtecha: to which Moſes ſubjoins two

PART I. two ſons of Raamah, Sheba and Dedan: and then adds, laſtly, that *Cuſh begat Nimrod, who began to be a mighty one upon the earth,* &c. Gen. x. 7, 8, &c. Now we ſhall find all theſe, but the laſt, ſeated in Arabia, which may ſerve as a further confirmation that Cuſh ſettled himſelf in the ſame country, and that by the name Cuſh is principally denoted Arabia.

8. Situation of Seba. As for Seba, the firſt ſon of Cuſh mentioned by Moſes, he probably ſeated himſelf in the ſouth-weſt part of Arabia, where we find a city called Sabe.

9. Situation of Sheba. On the ſouth-eaſt ſide we find another city called Sabana; where we may therefore place Sheba, the grandſon of Cuſh by Raamah. And the reaſon why we chooſe this to be the ſituation, rather than the other ſide of the country, is becauſe that it is on the eaſtern ſide of Arabia that we find his father and brother ſituated; and it is likely he ſeated himſelf in their neighbourhood. On this account we find him always mentioned with his father or brother: as Ezek. xxvii. 22. *The merchants of Sheba and Raamah were thy merchants:* and xxxviii. 13. *Sheba, and Dedan, and the merchants of Tarſhiſh,* &c.

10. Theſe two peoples confounded by Greeks and Latins, and both denoted by Sabæans. Now theſe two names, Sheba and Seba, being ſo much alike, the two different families denoted by them were quickly confounded by the Greeks, and called promiſcuouſly Sabæans. Hence Pliny ſays, that the Sabæan nations inhabited theſe parts, ſpreading themſelves to both ſeas, i. e. from the Red Sea, or Gulf of Arabia, to the Gulf of Perſia. But the ſacred writers exactly diſtinguiſh them: thus the royal Prophet ſpeaks diſtinctly of each, Pſalm lxxii. 10. *The kings of Sheba and Seba ſhall offer gifts.*

11. Situation of Raamah. On the ſame ſide of Arabia with Sheba were ſeated, as has before been intimated, both his father Raamah, and his brother Dedan. For as to the former, we find on this ſhore of the Perſian Gulf a city called Rhegma by Ptolemy; which it is not to be doubted but was ſo called from this reaſon: for the Hebrew name, which in our Engliſh tranſlation is rendered Raamah, is in other tranſlations,

tions, particularly the Septuagint, rendered (agreeably enough to the radicals) Ῥέγμα, *Rhegma*. CHAP. III. SECT. IV.

Not far from Rhegma mentioned by Ptolemy, we find on the same coast, eastward, another city called Dedan, now-a-days Daden; from which the neighbouring country also takes its name, as Mr. Bochart has observed from Barbosa, an Italian writer, in his description of the kingdom of Ormuz. So that we need not doubt, but that here was the settlement of Dedan, the son of Raamah, or Rhegma, and brother of Sheba. 12. Situation of Dedan.

On the same shore of the Persian Gulf, but higher northward, we find in Ptolemy the situation of a city called Σαφθά, *Saphtha*; which has so great a likeness to Sabta, that it may be with good probability conjectured, that in this district the son of Cush of this name seated himself. 13. Situation of Sabtah.

Higher still to the north was seated (as we have shewn Chap. I.) Havilah, or Chavilah, along the river Pison, or the western channel of the two, into which the common channel of the Tigris and Euphrates again is divided, before the waters thereof empty themselves into the Persian Gulf. This we have above confirmed from the people here mentioned by old writers, viz. the Chaulotæi, or Chablasii, or Chaulasii; all which are manifestly derived from Chavilah: and it is likely that these inhabited a considerable tract from east to west. 14. Situation of Havilah.

There remains now only Sabteca of Cush's sons; who, we need not doubt, placed himself among the rest of his brethren; especially since there is room enough left for him in the northern parts of Arabia. His descendants might be from him regularly enough styled at first by the Greeks Sabtaceni; which name might be afterwards softened into Saraceni; by which name it is well known that the people of this tract were formerly denominated. And this is the more probable, because Stephanus mentions a country in those parts called Saruca. Mr. Bochart will have the Saracens to be so called from סרק, *Sarak*, which in the Arabic tongue signifies *to steal*, or *rob*; and 15. Situation of Sabteca.

PART I. that this name was given theſe people, as being addicted to robbery. And perhaps this might be the reaſon of changing the original name Sabtaceni into the nickname Saraceni. The reaſon why no mention is made in the Scripture of the Sabtaceni, may be this; that theſe parts of Arabia lying next to the Holy Land, are by the ſacred writers denoted by the name of Cuſh, the father of Sabteca, and who, it is likely, ſettled himſelf in theſe parts with his ſon Sabteca. As for Nimrod, the remaining ſon of Cuſh, we ſhall ſpeak of him and his dominions in a diſtinct Chapter.

16. Situation of Mizraim. We proceed then now to Mizraim, who by Moſes is named ſecond among the ſons of Ham. And where he at firſt ſettled himſelf we need not doubt; ſince the Hebrew text generally denotes Egypt by the name of the land of Mizraim, or ſimply Mizraim. As to the critical remarks of the learned concerning the *dual* termination of this name, I have ſpoken above; and there ſhewn that it is more probably to be eſteemed a *ſingular*. I proceed therefore to the deſcendants of Mizraim; and the names, whereby theſe are denoted by Moſes, I have ſhewn to be *plurals*. As for the land of Mizraim, or Egypt, I ſhall ſpeak of it hereafter in a diſtinct Chapter.

17. The ſeveral deſcendants of Mizraim. The deſcendants of Mizraim are thus enumerated by Moſes: *Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathruſim, and Caſluhim, (out of whom came Philiſtim,) and Caphtorim*, Gen. x. 13, 14. I ſhall take them in the order they are mentioned by Moſes, as being pretty agreeable to their ſituation.

18. The Ludim, the Ethiopians in Afric. To begin then with Ludim, whereby are denoted the Ethiopians in Afric, and who alone are commonly ſo called both in ancient and modern writers. That theſe Ethiopians are denoted in Scripture by the name of Ludim, and their country Ethiopia by the name of Lud, the learned Bochart has proved at large, by no fewer than ten diſtinct arguments. I ſhall mention only thoſe, which he draws from the ſacred Scripture; as from Iſa. lxvi. 19. and Jer. xlvi. 9. where Lud or Ludim are ſaid to be very

ſkilful

skilful in drawing the bow: which agrees punctually with the character given to the Ethiopians by many ancient writers. Again, in the forecited place of Isaiah, we find Phul and Lud joined together; whence it may be probably inferred they denoted people or countries adjoining one to the other. But now Phul may very well be thought to be the city and country of Philæ, situate not far from Syene on the borders of Ethiopia. Once more, in the place of Jeremiah aforecited, and in Ezek. xxx. 5. we find Lud or Ludim joined with Cush and Phut: where, as by Cush are meant the Arabians, and by Phut the inhabitants of the parts of Afric beyond Cyrenaica, as shall be shewn by and by; so by Lud are reasonably to be supposed the Ethiopians lying as it were between the two former. It is certain, that by Lud cannot be understood Lydia in the Lesser Asia, (as it is rendered in our English Version,) this being too far off from Cush and Phut, to be joined together in one action.

19. Anamim, where seated.

The next descendants of Mizraim mentioned by Moses, are the Anamim; whereby Bochart thinks the inhabitants of the country about Jupiter Ammon's temple might be denoted: to confirm which opinion, he observes that Herodotus expressly asserts the Ammonians to be the descendants partly of the Egyptians, and partly of the Ethiopians. And this by the way tends to confirm also the foregoing hypothesis, that the Ludim are the Ethiopians; they being named just before the Anamim by Moses. From these Anamim or Ammonii, the same learned person thinks the Nazamones took likewise their rise and name; as also the Amantes, and Garamantes, and Hammanientes, mentioned by old writers in the adjacent parts.

20. The Lehabim, or Lubim, seated in Libya, properly so called.

The Lehabim come next, both in the text and in situation. For it is very probable that Lehabim and Lubim are one and the same word, a little changed in time, and that from hence was derived originally the name of Libya; which, though at length extended to the whole Libyan or African continent, yet at first belonged only to the country

PART I. try Cyrenaica. Now this country, lying next over-againſt Greece, hence the name of Lehab or Lub, originally belonging to this tract only, was moulded into Libya, and given by the Greeks to the whole continent over-againſt them on the other ſide of the Mediterranean Sea: juſt as the name of Africa, properly pertaining only to that part of this continent which lies over-againſt Italy, was therefore by the Latins extended to all the continent: or, to come to our own times, much after the ſame manner as we extend the name of Holland to all the Dutch provinces, and the name of Flanders to all the Spaniſh provinces in the Netherlands; whereas they properly denote only the two particular provinces in the Spaniſh and Dutch Netherlands, that lie next over-againſt our iſland of Great Britain.

Situation of the Naphtuhim.

21. The Naphtuhim are probably enough placed by Mr. Bochart in the country adjoining to Cyrenaica, or Libya properly ſo called, towards Egypt, namely, in Marmarica. For here we find in Ptolemy ſome remainder of the name, in a place called *Aptuchi fanum*. And in the Heathen fables Aptuchus, or Aphtuchus, or Autuchus, is ſaid to be the ſon of Cyrene, from whom the city and country of Cyrene took its name. The ground of which fable might be this, that Naphtuch, the father of Naphtuchim, called by the Greeks Aphtuchius, was the brother of Lehab, the father of Lehabim, who firſt peopled Cyrenaica.

Situation of the Pathruſim.

22. The Pathruſim, or deſcendants of Pathros, are mentioned next by Moſes; whereby are to be underſtood the inhabitants of the Upper Egypt or Thebais, where Ptolemy places Pathyris, an inland town not far from Thebes. And agreeably hereto the Septuagint tranſlation renders the Hebrew Pathros by the Greek Pathyris. The other or lower part of Egypt, as it is frequently denoted by Greek and Latin writers under the name of Egypt ſimply; ſo it is ſometimes diſtinctly noted in Scripture by the name Mizraim. But more of this when we come to treat particularly of Egypt.

Go we on then to the two remaining families of Mizraïm,

raim, namely Casluhim and Caphtorim. And for the former, they are not improbably thought to have first settled in the country on the other side of Egypt, called Casiotis; where also is a mount called Casius; both which retain somewhat of the name Casluhim. And this situation of them is confirmed by what Moses adds concerning them, namely that from them sprang the Philistines; who in process of time made themselves masters of the adjoining tract of the land of Canaan, as we read in Scripture, and shall take further notice of where we treat distinctly of the land of Canaan.

23. The Casluhim, where seated.

That the Caphtorim were situated near to the Casluhim, is inferred not only from Moses putting them next one to another in the forecited place of Gen. x. but also from this, that the Philistines, who are in Gen. x. 14. said to be descended of the Casluhim, are elsewhere denoted by the name of Caphtorim, as Deut. ii. 23. Jer. xlvii. 4. and Amos ix. 7. Which perhaps cannot be better accounted for, than by supposing the Casluhim and Caphtorim to be neighbours, and so in time to have been mutually intermixed, as to be looked upon as one and the same people.

24. The Caphtorim, where seated.

Now the name of Caphtor seems to be preserved in an old city of Egypt, called Coptus; from which as the name of Cophtes is still given to the Christians of Egypt, (whence the translation of the Bible used by them is called also the Coptic translation,) so it is not unlikely that the common name of Egypt was derived from it; it being called Ægyptus for Ægophtus, as if one would say in Greek Αἶα Κόπτου, *the land of Coptus*. And it is a good remark of the learned Mede, that the Greek Αἶα, *Aia*, or *Æa*, is likely derived from the Hebrew אי, *Ai* or *Ei*: to which may be very pertinently subjoined this remark; that in the forecited Jer. xlvii. 4. what we render the *country of Caphtor*, is in the Hebrew text termed אי כפתור *Ai Captor*; which are the very two words, from which we suppose the Greeks to have moulded the name Αἴγυπτος, *Ægyptus*. And this is taken notice of by our Translators, who in the margin of our Bible observe, that the Hebrew word

25. Egypt, whence so named.

PART I. word tranſlated the *country* in the text, denotes alſo *an iſle.* And it is further obſervable, that this name is very properly given to the city Coptus, foraſmuch as it ſtood in a ſmall iſland. So that, upon the whole, we need not doubt thereabout to fix the firſt ſettlement of the Caphtorim.

26. The nation of Phut, where ſeated.

Of the four original nations deſcended from Ham, there remains now only that of Phut to be ſpoken of. And the firſt ſettlement of this is with good reaſon ſuppoſed to be in the parts of the Libyan or African continent, which join on next to thoſe poſſeſſed by the deſcendants of the Mizraim; that is, in the parts adjoining weſtward to Cyrenaica, and ſo to have ſpread more weſtward into Mauritania. For in Africa properly ſo called, below Adrumetum was a city, named Putea, mentioned by Pliny; and in Mauritania there is a river mentioned by Ptolemy, called Phut. St. Jerom is very full to the point, telling us, that there is a river in Mauritania, which was till his own time called Phut, and from which the adjacent country was called Regio Phytenſis, *the country of Phut.*

And thus we have at length ſhewed the reader the ſeveral places where the more immediate deſcendants of Noah are either certainly known, or elſe probably thought to have at firſt ſeated themſelves. I may end this Chapter much after the ſame manner as Moſes does the tenth chapter of Geneſis: *Theſe are* the plantations of *the families of the ſons of Noah, after their generations, in their nations*: and after this manner *by theſe were the nations divided in the earth after the Flood.*

CHAP.

CHAP. IV.

Of the Land of Shinar, and the City and Tower of Babel.

MOSES having informed us, that the firſt plantations after the Flood were made, not confuſedly or by chance, but regularly and orderly, namely, *after their families, after their tongues*, &c. he then proceeds to inform us, (Gen. xi. 1—9.) upon what occaſion divine Providence multiplied the languages of mankind, whereas afore *the whole earth was of one language*. And this was, as the ſacred hiſtorian tells us, to make thoſe, that had undertaken to build *a city and tower, whoſe top might reach unto heaven*, to deſiſt from that enterprize: in order whereunto God *confounded their language, that they might not underſtand one another's ſpeech*. Hereupon *they left off to build the city; and therefore the name of it was called Babel*, (which word in the Hebrew language denotes *confuſion*,) *becauſe the Lord did there confound the language of all* the then inhabitants of *the earth*. We are then to ſhew, what tract is denoted by the land of Shinar, wherein Moſes tells us mankind dwelt, when they undertook the building of Babel; and in what part of the ſaid tract this city and tower was begun. 1. Languages, why multiplied, and Babel why ſo named.

And as to the land of Shinar, it is not to be doubted, but thereby is meant the valley, along which runs the river Tigris, and that, probably, till it falls into the ſea. In the northern part of this valley, that is, in the parts of Meſopotamia lying next to the Tigris, we find in old writers, both a city called Singara, and alſo a mountain called Singaras; from which it is moſt highly probable, that the adjoining valley took the name of the land of Shinar, or, as it may be otherwiſe ſpelled agreeably to the Hebrew word, Singar. It is plain from Scripture, that Babel was the ſame with the city Babylon; and it is not to be doubted, but that Erech was the ſame with the city Aracca, 2. The land of Shinar, what.

PART I. Aracca, mentioned by Ptolemy and other ancient writers. Now Moſes expreſsly ſays, that Babel and Erech lay in the land of Shinar, Gen. x. 10. It may therefore be very probably inferred, that by the land of Shinar was denoted all the valley, along which the river Tigris runs, from the mountains of Armenia northwards, to the Perſian gulf, or at leaſt to the ſouthern diviſion of the common channel of the Tigris and Euphrates. For the city Singara is placed, by the ancients, not far from the mountains of Armenia; and the city Aracca is placed not far from the ſaid diviſion of the common channel of the two rivers aforementioned. Hence it evidently follows, that the country of Eden was a part of the land of Shinar; and as the country of Eden was probably ſituated on each ſide the aforementioned common channel; ſo it is not unlikely, that the valley of Shinar did extend itſelf all along on both ſides the river Tigris: however, it is, I think, certain, that it did ſo all along the weſtern ſide of the ſaid river.

3. The text Gen. xi. 2. explained. The ſituation and extent of the land of Shinar being, I think, thus truly diſcovered, hereby great light is given to Gen. xi. 2. and all difficulty about it is taken away. For though the Gordiæan mountains (on which part of the mountains of Ararat it is moſt probably thought that the Ark reſted) lie in a manner north of Babel; yet this does not in the leaſt hinder, but that Moſes might truly ſay of Noah, and the reſt, that *as they journeyed from the Eaſt, they found a plain* (or, as it may, more agreeably to the Hebrew, be rendered, *a valley*) *in the land of Shinar.* For the plain or valley of Shinar, extending itſelf up quite to the mountains of Ararat or Armenia, which bound the northern part of Meſopotamia, no ſooner was Noah and the reſt deſcended from the Gordiæan mountains, into the level country on the ſouth, but they were full eaſt of the upper or northern parts of the land of Shinar; and therefore, as they journeyed from the ſaid foot of the ſaid mountains toward the upper part of the land of Shinar, it may be truly ſaid of them, and that in the moſt literal

ſenſe,

ſenſe, "that *as they journeyed from the Eaſt, they found a plain in the land of Shinar.*"

4. Noah after the Flood dwelt in the northern part of the land of Shinar.

To confirm this opinion, that Noah and his ſons, &c. came firſt, after the flood, into the northern parts of the land of Shinar, among other arguments that might be alledged, I ſhall produce but two: one is, that in theſe parts we find a city mentioned by Ptolemy, under the name of Zama, which bears ſo great an affinity to Zem or Shem, that it may well be ſuppoſed, that hereabouts Noah and his ſon Shem with the reſt at firſt ſettled. That the forementioned town Zama took its name from Sem, may be further confirmed from this conſideration, that, in the Arabic verſion, Sem is always called Sam or Zam. The other conſideration is this: that it is hardly to be doubted, but that Noah, and his ſon Shem, and alſo Japhet, if not Ham, were no ways concerned in the building of the city and tower of Babel, but on the contrary oppoſed it; and therefore it is reaſonably to be conjectured, that the undertakers thereof withdrew themſelves from Noah, and the other Patriarchs, and pitched on a place for their intended work at ſome diſtance from Noah and the ſaid Patriarchs.

5. City and tower of Babel, where begun.

Proceed we then to ſhew, in what part of the land of Shinar, and ſouthward from the ſettlement of Noah, the city and tower of Babel was begun to be built. And that was in the very place, or elſe neighbourhood, where the city called Babylon ſtood, as will appear in the next chapter; and conſequently upon the original and natural ſtream of the Euphrates, at ſome diſtance from its joining with the Tigris, as may be beſt underſtood by looking on the map hereunto belonging.

6. Tower of Babel, when undertaken.

It may not be amiſs to obſerve here, about what time, and for what reaſon, the tower of Babel was undertaken. As to the time, it is eaſy enough to be inferred from Gen. x. 25. where Moſes tells us, that it was *in the days of Peleg*, that *the earth was divided*; which ſeems moſt probably to be underſtood of the time of Peleg's birth, the word Peleg denoting in the Hebrew language, *a diviſion*, and

PART I. and therefore likely given by Heber to this his ſon, in reference to the ſignal occurrence that then happened. Now Peleg was born an hundred years after the flood, as may be computed from Gen. xi. 10—16.

7. The deſign undertaking the tower of Babel. And firſt, falſe opinions rejected.

As to the deſign of this fabric, ſome have been ſo abſurd as to think, that the undertakers thereof deſigned to get up to heaven thereby, becauſe Moſes uſed this expreſſion; *Let us build us a city and tower, whoſe top may reach unto heaven.* Hence aroſe the fable among the poets of the Giants endeavouring to get up to heaven, by putting one mountain upon another. But it is to be remembered, that it is evident from other places of Scripture, that, by the aforeſaid expreſſion, Moſes intended no more than to denote a tower of a great height. For thus we read, Deut. i. 28. and ix. 1. of *cities great, and walled or fenced up to heaven.* And the like expreſſion was familiar to the Greeks, whence the words οὐρανομήκης, *reaching to* or *as high as heaven*, and ἡλίβατος, *reaching to the ſun*, are frequently uſed by the poets, to denote things of a more than ordinary height. Beſides, that ſuch was not the deſign of this tower, may be reaſonably inferred from thoſe words of the text: *Now nothing will be reſtrained from them which they have imagined to do.* Whereby is plainly intimated, that their deſign was ſuch as they might have completed, had not God thought fit to have interrupted them: but this cannot be underſtood of a deſign to build a tower, which ſhould *literally* reach up to heaven. Nor yet do thoſe other opinions ſeem true; one of which will have this tower deſigned to preſerve them from being deſtroyed by a *ſecond flood*, the other to preſerve them from the *general conflagration*, which they are ſuppoſed to have had ſome notice of. For, to omit other conſiderations, had they a deſign to preſerve themſelves from a ſecond deluge, it is likely, they would not have choſen ſo low a ground to build their tower on; and on the other hand, had they deſigned to preſerve themſelves from fire, it ſeems more rational for them to have ſecured themſelves under ground.

But

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But to ſpend no more time in refuting falſe opinions; the true deſign of this tower is plainly enough told us by Moſes, where he tells us, that they thus encouraged one another: *Let us build us a city and a tower, whoſe top may reach unto heaven; and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth*, Gen. xi. 4. Now *to make one's ſelf a name*, is a Scripture expreſſion for *to make one's ſelf famous*, as 2 Sam. viii. 13. Iſa. lxiii. 12, &c. whence it follows, that the deſign of theſe undertakers was, by erecting a tower of ſo great a height, out of pomp or ſhow, rather than uſe, to render themſelves famous to poſterity. By their adding, *leſt we be ſcattered abroad on the face of the whole earth*, they ſeem to have foreſeen, that it would become neceſſary for them to ſeparate into diſtinct parts of the earth, for the better conveniency of ſubſiſting. And it pleaſed divine Providence to take this very occaſion ſo to ſcatter them, which it did by confounding their language, ſo as that they could not underſtand one another.

8. Secondly, the true opinion ſhewn.

And here it is remarkable, that in the very confuſion of tongues there ſeems to have been a rule obſerved, God ſo cauſing them to ſpeak with *diverſe tongues*, that their *tongues* were ordered *after their families, and after their nations*. So that the tongues of the ſame branch, though diverſe, yet had a greater affinity among themſelves, than with the tongues of another branch. Thus, the languages of the branch of Shem in the Eaſt agree more one with another, than with the languages of the branch of Japhet in the Weſt.

9. A method obſerved in the confuſion of languages.

As to the number of languages then begun to be ſpoken, they could not probably be, as Mr. Mede obſerves, fewer than there were nations, nor more than there were families. If there were no more than there were nations, or heads of nations, then the number is eaſily counted; ſeven in Japhet, four in Ham, and five in Shem. But if there were as many as there were families at the confuſion, their number cannot be known; becauſe Moſes, as Mr. Mede obſerves, does not make an enumeration

10. The number of primary languages.

PART I. of all the families, or heads of families. However, the common opinion is, that their number was according to the number of families; and this Moſes ſeems to inſinuate, becauſe he joins throughout Geneſ. x. families and tongues together. Hence the number of the original languages is commonly eſteemed to be about ſeventy, according to the number of families mentioned by Moſes.

The memory of the confuſion of tongues among the Heathen.

I ſhall only add, that the memory of the confuſion of tongues ſeems to have been a long time preſerved among the Heathen, whence the epithet of Μέροπες, *Meropes*, is given to mankind by old Homer and other poets, the full import of which word denotes, that whereas mankind was all once of one language, their language was afterward *divided into ſeveral languages.*

The tower of Babel's height, &c.

12. I ſhall conclude this chapter, with the account Dr. Heylin gives us of the tower of Babel, as to its height, &c. It was reared, ſays he, five thouſand one hundred forty-ſix paces from the ground, having its baſis and circumference equal to the height. The paſſage to go up went winding about the outſide, and was of an exceeding great breadth; there being not only room for horſes, carts, and the like means of carriage to meet and turn; but lodging for man and beaſt, and, as Vorſtegan reports, graſs and corn-fields for their nouriſhment. The reader is left to give what credit he pleaſes to this relation.

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Of the Conqueſts and Kingdom of Nimrod.

MOSES having named the other ſons and grandſons of Cuſh, he ſubjoins, Gen. x. 8. *And Cuſh begat Nimrod.* By this diſtinct mention of Nimrod, after the reſt of his brethren, the ſacred hiſtorian is ſuppoſed to intimate, that Nimrod was indeed the youngeſt of the ſons of Cuſh, but however the moſt remarkable of them. And accordingly it immediately follows in the text; *he began to be a mighty one in the earth.* 1. Nimrod, probably the youngeſt ſon of Cuſh.

By what method Nimrod became thus mighty, the ſacred hiſtorian is thought to denote by the words ſubjoined; *He was a mighty hunter before the Lord,* i. e. he was in reality very well ſkilled in hunting, and performing notable exploits therein; inſomuch that it became a proverb, or common way of commending a man for his valour and ſtrength, to ſay, that he was *even as Nimrod, the mighty hunter before the Lord.* The occaſion of Nimrod's applying himſelf to hunting is probably conjectured to be in order to deſtroy the wild beaſts, that began to grow now very numerous, and ſo to infeſt very much the parts adjoining to the nation of Cuſh; the deſerts of Arabia being a convenient place for them to harbour in. Hereupon having got together a body of ſtout young men of his own nation like himſelf, he began by degrees to be a great maſter in the art of hunting, and deſtroying the beaſts of prey; by which means he not only very much ingratiated himſelf with the inhabitants of the adjoining countries, but alſo inured himſelf and his companions to undergo fatigue and hardſhip, and withal to manage dexterouſly ſeveral ſorts of offenſive weapons. 2. The manner and occaſion of his becoming a warrior.

Being thus occaſionally trained up to the art of war, and perceiving at length his ſkill and ſtrength ſufficient to act offenſively even againſt men, he invades firſt the neighbouring 3. He invades the land of Shinar, and why.

PART I. bouring parts of the nation of Shem, which, upon the diviſion of the earth, fell to the lot of the family of Arphaxad; and ſo makes himſelf maſter of the lower part of the land of Shinar. The extraordinary fruitfulneſs and alſo pleaſantneſs of this tract, might be the motive that induced Nimrod to invade this part, rather than any other adjoining part of the nation of Shem. As for the land of Canaan and Mizraim, they were poſſeſſed by the deſcendants of Ham, as well as himſelf; and therefore he might ſhew them the more reſpect on that account.

4. Babel or Babylon, the capital of his kingdom. Having conquered the ſouthern parts of the land of Shinar, he pitches upon that very place, as is probable, where the city and tower of Babel had been begun, to build the capital city of his kingdom; which therefore was called by the ſame name Babel, whence by the Greeks and Latins it was called Babylon. It ſtood, as has been ſaid, on each ſide the Euphrates, having ſtreets running from north to ſouth parallel with the river, and others croſſing theſe from eaſt to weſt. The compaſs of the wall was three hundred ſixty-five furlongs, that is, about forty miles: the height of it was fifty cubits, and the breadth ſo great, that carts or carriages might meet on the top of them, and paſs by one another without danger. It is ſaid to have been finiſhed in one year, by the hands of two hundred thouſand workmen employed daily in it. Over the Euphrates there was a ſumptuous bridge; and at each end of the bridge there was a magnificent palace. It was famous for the *Penſile Garden*, ſo called by writers, becauſe it ſeemed at a diſtance to *hang in the air*, being made not on the ground, but at a conſiderable height from the ground, borne up with ſquare pillars. In this artificial garden, thus borne up with pillars, there are ſaid to have grown trees, which were no leſs than eight cubits thick in the body, and fifty feet high. There ſtood alſo in this city a beautiful temple, dedicated to Belus or Bel; and in the middle hereof ſtood a tower, which is ſuppoſed by ſome to have been the very tower, or at leaſt part of that tower, which was begun before the confuſion of tongues.

The

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The city, as has been said, is probably supposed to have been first built by Nimrod; it was afterwards beautified and enlarged by Semiramis, the wife of Ninus, son, as is thought, and successor of Nimrod: it was finally much increased, both in bulk and beauty, by Nebuchadnezzar, who therefore arrogated to himself the whole glory of it, saying in his pride, *Is not this great Babylon that I have built?* Dan. iv. 30.

5. By whom built, enlarged, and beautified.

As this city was esteemed justly one of the wonders of the world for its largeness and buildings; so were the inhabitants thereof much addicted to and noted for astrology, and also for the manufacture of cloth of various colours, or embroidered cloth; the invention whereof is attributed to them. Hence we find mention made of such Babylonish garments, not only in heathen writers, but in the sacred story, particularly Josh. vii. 21. where Achan makes this confession; *When I saw among the spoils a goodly Babylonish garment*, &c. The word indeed, which we render Babylonish, is in the Hebrew שנער *Singar* or *Shinar*; so that what we render *a Babylonish garment* should strictly be rendered *a garment of Shinar*: which Shinar was the name of the plain, wherein Babylon stood, as has been before observed.

6. Babylon, what famous for.

This great and noble city, from the Assyrians, came into the hands of the Persians, and from them into the hands of the Macedonians. Here died Alexander the Great; after whose death his generals, more regarding their own interests than their common duty to their deceased prince, let his body lie eight days unburied. Some short time after, this great city began to decline, chiefly by the building of Seleucia, but three hundred furlongs, or near forty miles, above Babylon, by Seleucus Nicanor; who is said to have erected this new city, named from him, out of spleen to the Babylonians; and to have drawn five hundred thousand persons from Babylon, for the peopling of this new city. Which by degrees robbed Babylon, not only of its glory and greatness, but also of its very name; being expressly called Babylon in some ancient authors.

7. How it declined.

PART I. And the want of obſerving this is that, which has led ſome into a miſtake concerning the ſituation of old Babylon. As to the ſeveral ſteps, whereby old Babylon declined, Curtius the hiſtorian tells us, that it was leſſened a fourth part in his time; it was reduced to deſolation in the time of Pliny, and in the days of St. Jerom was turned into a park, in which the kings of Perſia did uſe to hunt.

8. The modern ſtate of Babylon, viz. A. D. 1574. Rauwolf, a German phyſician, ſaw, and thus deſcribes the ſtate of this place in A. D. 1574. By a ſmall village on the Euphrates, called Eulegb or Felugo, is the ſeat of the old Babylon, a day and a half's journey from Bagdat. The lands about it are ſo dry and deſolate, that one may juſtly doubt the fertility of it, and the greatneſs of this city, if the vaſt ruins ſtill to be ſeen did not baniſh all ſuſpicion. There are ſtill ſtanding ſome arches of a bridge over the river, which is here half a mile broad, and exceeding deep: theſe arches are built of bricks, and wonderfully compacted. A quarter of a mile beneath the village, in a plain, are the fallen ruins of a caſtle, and beyond that the ruins of the tower of Babel, half a German mile in compaſs, which is now a receptacle of ſerpents and venomous creatures. A little above the fall of the Tigris into the Euphrates, is a city now called Trax, formerly Apamea. All that travel over theſe plains will find vaſt numbers of the ruins of very ancient, great, and lofty buildings, arched towers, and other ſuch like ſtructures of wonderful architecture. There is only one tower, which is called Daniel's, ſtill entire and inhabited, from whence may be ſeen all the ruins of this once vaſt city; which ſufficiently demonſtrate the truth of what ancient writers have ſaid of its greatneſs, by the vaſtneſs of their extent.

9. A miſtake concerning Babylon's extent amended. However, whereas Ariſtotle ſays, that it ought rather to have been called a country than a city; for that when it was ſurpriſed by the Medes and Perſians, it was three days before the inhabitants of the fartheſt parts were aware of it: this is thought to be a great miſtake, and that a ſmall alteration in the Greek might poſſibly occaſion it, and might make the *third part of the day* be taken for *three days*.

days. And thus much for Babel or Babylon, which is CHAP. V.
said to be the *beginning of the kingdom of Nimrod*: which
expreſſion may denote either, that it was the firſt city
built by him, or the capital city of his kingdom. There
is one other way of expounding theſe words, which I ſhall
take notice of after that I have ſpoken of the other cities
of Nimrod's kingdom, mentioned with Babel as lying in
the land of Shinar; which are theſe, Erech, Accad, and
Calneh.

As to Erech, it is not to be queſtioned, but that it is 10.
the ſame which occurs in Ptolemy, under the name of Of Erech.
Arecca; and which is placed by him at the laſt, or moſt
ſouthern turning of the common channel of the Tigris
and Euphrates. The fields hereof are mentioned by Ti-
bullus, on account of its ſprings of Naphta, which is a
ſort of liquid Bitumen. The Archevites mentioned Ezr.
iv. 9. are thought to be ſome, that were removed from
Erech to Samaria.

What in the Hebrew is Acchad, is by the Seventy In- 11.
terpreters writ Archad, whence ſome footſteps of this Of Accad.
name are probably thought to be preſerved in the river
Argades, mentioned by Cteſias, as a river near Sittace,
lying at ſome diſtance from the river Tigris, and giving
name formerly to Sittacene, a country lying between Ba-
bylon and Suſa. And becauſe it was very uſual, parti-
cularly in theſe parts, to have rivers take their names
from ſome conſiderable city they run by; hence it is not
improbably conjectured, that the city Sittace was for-
merly called Argad or Acchad; and took the name of
Sittace or Pſittace, from the plenty of Pſittacias or Piſta-
cias, a ſort of nut which grew there. The country Sitta-
cene, although it lay on the eaſt of the Tigris, yet is
plainly aſcribed to Babylonia, or the land of Shinar, by
Strabo; which confirms the opinion, that the land of
Shinar lay on both ſides the Tigris. To what has been
ſaid, may be further added, that the ſame Strabo mentions
a region in theſe parts, namely, about Arbela, under the
name of Artacene, which might be framed from Arcad;

PART I. and ſo might be the ancient name of the country Sittacene, as Arcad was of the city Sittace. And this is the more probable, inaſmuch as Pliny expreſsly ſays, that Sittacene was the ſame as Arbelitis, i. e. the country about Arbela; where Strabo places Artacene, moulded from Arcadene or Ardacene.

12. Of Calne. The laſt of the cities mentioned as belonging to the kingdom of Nimrod, and lying in the land of Shinar, is Calne or Chalne; and which is called, with little variation, Iſai. x. 9. Chalnoh, and Ezek. xxvii. 23. Channe. That it was a conſiderable place even in the days of Amos, appears from the Prophet's comparing it with other places of note; as alſo from a like compariſon made in the forecited place of Iſaiah. It is ſaid by the Chaldee Interpreters, as alſo by Euſebius and Jerom, to be the ſame with Cteſiphon, ſtanding upon the Tigris, about three miles diſtant from Seleucia above mentioned, and for ſome time the capital city of the Parthians. That this opinion concerning the ſituation of Chalneh is true, is mightily confirmed from the country about Cteſiphon being even by the Greeks called Chalonitis, a name plainly made from Chalne or Chalno, or, by a mixture of both, from Chalone, and denoting the country about the ſaid city, as being the principal place of it. And ſince we are expreſsly told by Ammianus Marcellinus, that Pacorus, a king of the Parthians, changed its name, impoſing on it a Greek name, viz. Cteſiphon; we may reaſonably ſuppoſe that its old name was Chalne or Chalone, and that from it the adjacent country took the name of Chalonitis; which it retained, even after the city had loſt its ancient appellation.

13. Some thought that the tower of Babel was built near Chalone. The Greek or Seventy Interpreters ſeem to have been of opinion, that the tower of Babel was built near this place. For they tranſlate Iſa. x. 9. in this ſenſe: *Have not I taken the region above Babylon and Chalane, where the tower was built?* A tranſlation vaſtly different from ours and others, and from the preſent reading of the Hebrew text. However, upon the authority of the Septuagint

tuagint Verſion, ſeveral of the Greek fathers were apparently led into the forementioned opinion, that the tower of Babel ſtood near Chalane. But though this opinion be manifeſtly enough falſe; yet both from it and the ſacred Text itſelf it is further confirmed, that the land of Shinar was eſteemed by the ancients to lie on the eaſt as well as weſt of the Tigris. CHAP. V.

14. The text, Gen. x. 10. explained.

I have now ſhewn the ſituation of the four cities, Babel, Erech, Accad, and Calneh, lying in the land of Shinar, and within the kingdom of Nimrod. The text, which informs us hereof runs thus: *And the beginning of his* (i. e. *Nimrod's*) *kingdom was Babel, and Erech, and Accad, and Calneh, &c.* Now this expreſſion, *the beginning of his kingdom*, ſeems to be generally underſtood only of Babel, as if thereby was denoted, either that Babel was the city, that was *firſt built* in his kingdom; or that Babel was the *firſt* or *capital* city of his kingdom. But I ſee no ſufficient reaſon to reſtrain the forementioned expreſſion only to Babel, but rather think it is to be underſtood of all the other three cities, and does denote thus much, viz. that Nimrod's kingdom did *at the beginning* contain only theſe four principal cities, with their proper regions. And this expoſition is confirmed, by what is immediately ſubjoined in the verſe following; *out of that land he went forth into Aſſhur, and built Nineveh.* For theſe two verſes being compared together, the deſign of the ſacred Hiſtorian ſeems to be plainly this, viz. that *at the beginning* the kingdom of Nimrod extended no farther than the land of Shinar; but afterwards he extended it farther, by making an invaſion into Aſſhur or Aſſyria.

15. Confirmation of our expoſition.

In the text of our tranſlation, the Hebrew is rendered thus; *Out of that land went forth Aſſher, and builded Nineveh, &c.* where by Aſſher, or as it is otherwiſe writ Aſſhur, is underſtood a perſon, and conſequently Aſſhur, one of the ſons of Shem, and mentioned ver. 22. of the ſame chapter. But in the margin of our Engliſh Bible, the other tranſlation is taken notice of; *Out of that land he went forth unto Aſſyria.* Which that it is the trueſt interpretation

PART I. terpretation may be ſhewn by theſe following conſiderations. 1. It would be foreign, not to ſay abſurd, to mention in ſuch a manner Aſhur, ſon of Shem, in the genealogy of the ſons of Ham. 2. It is altogether incongruous for Moſes to have thus mentioned, ver. 11. the *actions* of Aſhur, before he had mentioned his *birth*, ver. 22. Further, 3. It was no peculiar, and therefore no remarkable, thing in reſpect of Aſhur, that he ſhould go *out of the land of Shinar* to ſettle himſelf, ſince the far greateſt part of mankind did the ſame. But, 4. and laſtly, the words being taken in reference to Nimrod, and rendered according to the marginal tranſlation, there is a clear connection between ver. 10. and 11. *The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* But afterwards he extended his kingdom further, and *out of that land* (of Shinar) *went out* (i. e. made an invaſion) *into Aſſyria, and built Nineveh, and the city Rehoboth, and Calah, and Reſen, between Nineveh and Calah.*

16. Of Nineveh, and firſt as to its name.

I have ſpoken already of Aſſyria, chap. iii. ſect. iii. §. 9. I ſhall therefore proceed here to ſpeak of the cities built by Nimrod, and mentioned ver. 11, 12. I ſhall take them in the order they are there mentioned, and ſo begin with Nineveh. As for its name, it is generally thought to be ſo called from Ninus, ſon of Nimrod; foraſmuch as it is, both by Greek and Latin writers, generally called Ninus: though the name Nineveh was not altogether unknown to theſe; for it is expreſsly mentioned by Amm. Marcellinus, and Ptolemy takes notice of both names: Νῖνος, *Ninus*, which is alſo Νινευὶ, *Ninevi*; which laſt is plainly made from the Hebrew נינוה, *Nineveh*, a compound, as is probably enough thought, of נין־נוה, *Ninnave*, i. e. *the dwelling of Ninus.*

17. Secondly, as to its ſituation.

As to the ſituation of this once moſt potent city, there are great diverſities of opinions concerning it. And (as the learned Bochart has well obſerved) perhaps the trueſt opinion is, that the place of its ſituation is not to be diſcovered; this being the import of thoſe words in the prophecy

phecy of Nahum, chap. i. ver. 8. *With an over-running flood he will make an utter end of the place thereof*; i. e. God will ſo deſtroy Nineveh, as that not ſo much as the place where it once ſtood ſhall be known to after-ages. And this expoſition ſeems confirmed by chap. iii. ver. 17. of the ſame prophecy: *Thy crowned ſhall be as the locuſts, and thy captains as the great graſshoppers, which camp in the hedges in the cold day; but when the ſun ariſeth, they flee away, and their place is not known where they* (are, it is rendered in our Bible; but the verb being not expreſſed in the Hebrew, it may be, and actually is, rendered in the vulgar Latin verſion, *where they*) *have been.* Which rendering ſeems much more appoſite and momentous than the other, denoting what is now come to paſs; that the very *place*, where the kings and princes of the Aſſyrians once lived in ſuch ſplendour, ſhould in time be not diſcoverable. And this is particularly taken notice of by Lucian in one of his Dialogues; wherein he ſays, that *Ninus was ſo utterly deſtroyed, that there remained no foot-ſteps of it, nor could one tell ſo much as where it once ſtood.* CHAP. V.

18. Several cities of this name.

However from the obſervations of learned men, thus much may be reaſonably inferred, 1ſt. That there were two Nineveh's or Ninus's, one on the Euphrates, and the other on the Tigris, which laſt is that mentioned ſo often in the Scripture. 2dly. That this Nineveh lay on the eaſt of the river Tigris, and that not far from the river Lycus, which runs into the Tigris. But on which hand of the Lycus, whether on the right or left, is uncertain; foraſmuch as ſome writers place both Ninus and Arbela between the two rivers Lycus and Caprus; others make Lycus ſeparate Arbela from Ninus. 3dly. Hereupon ſome have ſuppoſed, that the Nineveh or Ninus upon the Tigris did in proceſs of time remove from one place to another; that is, that, whereas Nineveh was at firſt built by Nimrod on the Tigris, above the mouth of the Lycus, this Nineveh being taken and deſtroyed by the Medes, another city roſe up afterwards at no great diſtance from the

PART I. the place of the former, below the mouth of the Lycus, and as it were out of the ruins of the former, and ſo was called by the ſame name as the former was. And this conjecture is the more probable, becauſe it is no other than what has happened in relation to other cities or towns.

9. The greatneſs of the Scripture Nineveh. As to the greatneſs of the Nineveh which is denoted in Scripture, it is therein repreſented to be *exceeding great*; for ſo the Hebrew expreſſion denotes, Jon. iii. 3. Indeed it was ſo large, as to exceed even Babylon itſelf in bigneſs: The circuit of Babylon is ſaid by Strabo to be three hundred eighty-five furlongs; i. e. ſomewhat above forty-eight miles; and yet the ſame author expreſsly aſſerts, that Ninus was larger than Babylon. Diodorus gives us the particular dimenſions of Ninus thus; it was an hundred and fifty furlongs, i. e. near nineteen miles in length; ninety furlongs, i. e. ſomewhat above eleven miles in breadth; and four hundred and eighty furlongs, i. e. juſt threeſcore miles in compaſs. Hence whereas it is ſaid, Jon. iii. 3. that *Nineveh was an exceeding great city, of three days' journey*; this is by ſome underſtood, not as to its length, but as to its compaſs; namely, accounting twenty miles for a day's journey, according to the common eſtimation of thoſe elder times, as alſo of the Greeks and Romans in the times ſucceeding. But there ſeems to lie an objection againſt this expoſition in the following verſe; where it is ſaid, that Jonas began to *enter into the city a day's journey*: which ſeems plainly to intimate, that the meaſure of *three days' journey*, mentioned in the foregoing verſe, is to be underſtood, not of the compaſs, but the inſide of the city.

20. Of the number of inhabitants. Hence it may be eaſily ſuppoſed, that there were in Nineveh *more than ſixſcore thouſand perſons that could not diſcern between their right hand and their left hand*, Jon. iv. 11. For ſuppoſing this to be underſtood of infants under two years old, theſe generally, as Mr. Bochart obſerves, make at leaſt the fifth part of a city. According to which ſuppoſition, all the inhabitants of Nineveh would not

not be more than ſix hundred thouſand. And ſo many the inhabitants of Seleucia were eſteemed to be in the days of Pliny, as he tells us. Nay, the inhabitants of London are eſteemed ſix hundred ninety-five thouſand, ſeven hundred and eighteen, in the Philoſophical Tranſactions, No. 185. CHAP. V.

21. The ſtrength of Nineveh.

Nor was this noble city of leſs ſtrength than greatneſs; the walls of it being an hundred feet high, and ſo broad that three carts might go abreaſt on the top thereof; and along theſe walls there were fifteen hundred turrets, each of them two hundred feet high. So ſtrong, that it was thought to have been impregnable, and that ſomething perhaps in reſpect to an old prediction concerning it; which ſignified, that the town ſhould never be taken, till the river became an enemy to it. A prediction, which induced Sardanapalus to make it the ſeat of his war againſt Belochus and Arbaces, then in arms againſt him; who having beſieged it three years without ſucceſs, at laſt the river overflowing, carried before it twenty furlongs of the wall. Which accident ſo terrified the effeminate king Sardanapalus, that he burnt himſelf in the midſt of his treaſures, and ſo left the town to the beſiegers. Deſtruction being threatened to this city by the preaching of Jonas, it eſcaped then upon repentance. But the people going on in their wicked courſes, it was deſtroyed by Aſtyages king of the Medes, that it might no longer be an encouragement to the Aſſyrians to rebel againſt him, as formerly againſt ſome of his predeceſſors. Upon and as it were out of the ruins hereof is ſuppoſed another city to have ariſen, at no great diſtance from the ſituation of the former, and called by the ſame name, as has been before obſerved, and which was the Nineveh that was ſtanding in the time of Amm. Marcellinus and Paulus Diaconus, and that on the eaſt of the river Lycus, whereas old Nineveh was on the weſt. And thus much for Nineveh.

22. Of the city Rehoboth.

Proceed we now to the other cities, which Nimrod built in theſe parts, as well as Nineveh; and theſe having ſuffered much the ſame fate with Nineveh, nothing can be pro-

PART I. produced concerning them, that will amount to more than conjecture. The city mentioned by Moſes next to Nineveh is Rehoboth, which word, becauſe in the Hebrew tongue it denotes alſo ſtreets, hence the ſacred Hiſtorian ſeems to have added the word *city*; to ſhew that it was here to be taken as a proper name. Now there being no footſteps of the name itſelf in theſe parts, but there being here a city or town called Birtha by Ptolemy, and the ſaid name denoting in the Chaldee tongue the ſame as Rehoboth does in the Hebrew, in an appellative or common acceptation; hence it is probably conjectured, that Rehoboth and Birtha are only two different names of one and the ſame city. And it is not to be doubted, but the Birtha mentioned by Ptolemy is the ſame which Ammianus Marcellinus calls Virta. It was ſeated on the Tigris, about the mouth of the river Lycus.

23. Another Rehoboth mentioned, Gen. xxxvi. 37.

There is mention made, Gen. xxxvi. 37. of a city Rehoboth, where Saul a king of Edom was born. But this is thought to be the Rehoboth that lay on the Euphrates; whence Bochart tells us, that it is to this day diſtinguiſhed among the Arabs by the name of Rahabath-melic, i. e. Rehoboth-regis; as in Norfolk there is a town called for diſtinction ſake Lynn-regis. But whether this Rehoboth on the Euphrates was the birth-place of Saul the Idumean king, or no; it is in a manner certain, that it was at too great a diſtance from Aſſyria, properly ſo called, to be built by Nimrod, together with Nineveh, and the other two that follow, viz. Calah, and Reſen.

24. Of the city Calah.

As for Calah and Calach, ſince we find in Strabo a country about the head of the river Lycus, called Calachene, it is very probable, that the ſaid country took this name from Calach, which was once the capital city of it. Ptolemy alſo mentions a country, called Calacine, in theſe parts. And whereas Pliny mentions a people called Claſſitæ, through whoſe country the Lycus runs, it is likely that Claſſitæ is a corruption for Calachitæ. To this city and country it was, in all probability, that Salmanaſſar tranſplanted ſome of the ten tribes of Iſrael, as we read

2 Kings

2 Kings xvii. 6. For though the word be there ſomewhat differently ſpelt, yet the ſaid two letters, wherein the difference lies, are frequently uſed one for the other; and what is in this laſt place written in our Bible Halah, may be written agreeably to the Hebrew Chalah or Chalach, and ſo little differing from Calah or Calach. CHAP. V.

We are come now to the laſt city mentioned by Moſes, as built by Nimrod; the name whereof was Reſen. There were two cities in Meſopotamia of ſomewhat like names, one being called Rhiſina, between Edeſſa and mount Maſius; the other, Rheſena, between the rivers Chaboras and Saocoras. But the ſituation of neither of theſe agreeing to the deſcription of Reſen given by Moſes, therefore learned perſons have been induced to look on a city mentioned by Xenophon under the name of Lariſſa, to be the ſame with Reſen built by Nimrod, and that for theſe three conſiderations. 1ſt. That the ſituation of this Lariſſa lying on the Tigris well enough agrees with the ſituation of Reſen, as deſcribed by Moſes, who tells us, that it was built between Nineveh and Calah, Gen. x. 12. Moreover, 2dly, Moſes obſerves in the ſame text, that *Reſen was a great city*. And ſo Xenophon tells us, that Lariſſa was a ſtrong and great, but then ruinated city, being two paraſangs, i. e. eight miles in compaſs; and its walls an hundred feet high, and twenty-five feet broad. 3dly, and laſtly, Lariſſa was a Greek name; whence we find a city ſo called in Theſſaly, and ſaid to be the birth-place of Achilles. There was alſo another city of the ſame name in Syria, which the Syrians themſelves called Sizara, as Stephanus obſerves. But now there were no Greek cities in Aſſyria in the days of Xenophon, i. e. before Alexander the Great; and conſequently no Lariſſa: it is likely therefore that the Greeks aſking, *what city thoſe were the ruins of*, the Aſſyrians might anſwer Lareſen, i. e. of Reſen; which word Xenophon expreſſed by Lariſſa, a ſomewhat like name of ſeveral Greek cities. And thus much for the kingdom of Nimrod. 25. Of the city Reſen.

CHAP.

CHAP. VI.

Of Chaldea, Ur of the Chaldees, and Haran.

1. The ſeries of the ſacred hiſtory continued.

THE ſacred Hiſtorian having given us an account of the attempt to build the tower of Babel, of the confuſion of tongues, and diſperſion of mankind enſuing thereupon, and alſo of the kingdom erected by Nimrod; he then haſtens to the hiſtory of Abraham, giving us a genealogical account of his deſcent from Shem, Gen. xi. 10—26. After which he informs us, that Terah the father of Abraham, taking this his ſon with him, and Lot his grandſon by Haran, and Sarah Abraham's wife, left Ur of the Chaldees, for to go into Canaan; and that being come unto Haran, they dwelt there. We are then to ſhew the ſituation of theſe two places, Ur of the Chaldees and Haran. And in order to diſcover the ſituation of the former, it is requiſite to premiſe ſomething of the country of the Chaldees, or Chaldea.

2. The land of the Chaldees or Chaldea, whence ſo called; and in what extent commonly taken.

It is certain, then, that by the name of Chaldea in after-ages was denoted the country lying between Meſopotamia to the north, Suſiana to the eaſt, the Perſian Bay to the ſouth, and Arabia Deſerta to the weſt. Its capital city was Babylonia, hence called by Iſaiah the prophet, *the beauty of the Chaldees' excellency*. From this its capital city, the whole country of Chaldea came to be denoted by the name of Babylonia; and ſo theſe two words to be frequently uſed promiſcuouſly: though ſome writers make a diſtinction between them, but not the ſame. For ſome make Chaldea in a reſtrained ſenſe to be a province of Babylonia; others make Babylonia a province of Chaldea, namely, that part which lay about the city of Babylon. That Babylon was ſo called by the Greeks, from its Hebrew name Babel, is not to be doubted: and that this city took the name of Babel, from its being built in or near the place where

where the tower of Babel was begun, is ſcarcely to be queſtioned. As for the name of Chaldea, the riſe of it is not ſo clear; but ſince the Chaldeans are called in Hebrew Chaſdim, hence it is commonly thought, that they took their name from Cheſed, one of the ſons of Nahor, the brother of Abraham, and mentioned Gen. xxii. 22. For the ſingular כשד, *Cheſed*, will regularly make the plural כשדים, which may be read, either *Cheſadim* according to the common grammatical form, or elſe, with a ſmall variation, *Chaſdim*. From this, inſtead of Χασδαῖοι, *Chaſdæi*, the Greeks formed the ſofter word Χαλδαῖοι, *Chaldæi*. Upon the whole, therefore, as to the bare etymology of the word Chaldees or Chaldeans, it might be very well deduced from the word Cheſed. But how the forementioned ſon of Nahor, called by this name, ſhould come to give his name to the nation of the Chaldeans, or country of Chaldea, it is not ſo eaſy to account for. We do not find in hiſtory that either Cheſed, or any of his deſcendants, the Chaſdim, came to be maſters of this country, and ſo to impoſe their own name thereon as conquerors. Some therefore ſuppoſe, that Cheſed or his deſcendants might be the authors of ſome ſignal benefit to the inhabitants of this country; particularly, that they might firſt inſtruct them in the art of aſtronomy, for which they are ſo famous in ancient hiſtory. And hence, becauſe of the extraordinary eſteem the ancients ſeem to have had for this ſcience, the people of this country either might out of vainglory affect themſelves to go under this name, or elſe might be called thereby by others, out of a diſtinguiſhing reſpect for their ſkill in ſo celebrated an art. This opinion ſeems to be ſomewhat favoured, in that, when they are mentioned on account of this art, they are, I think, uſually termed Chaldeans, rather than Babylonians; inſomuch that a Chaldean and an aſtronomer may ſeem to have been equivalent terms. It is obvious from the ſacred hiſtory, that, whatever was the occaſion of the name of the Chaldeans, if they took it from the aforeſaid Cheſed, or any of his deſcendants, their country muſt be

CHAP. VI.

PART I. in the forecited texts, Gen. xi. 28, 31. ſo called by the ſacred Hiſtorian proleptically; that is, by the *land of the Chaldees*, Moſes muſt mean the land, which was (not at the time when Terah and Abraham left Ur, but) afterwards called by that name. In this prolepſical ſenſe are the lands of Havilah, and of Cuſh, and Aſſyria, ſo called in the deſcription of the garden of Eden; theſe names being not given them till after the Flood.

3. The land of the Chaldees includes here part of Meſopotamia.

Having ſaid thus much concerning the derivation of the word Chaldea, I muſt add a little more to what has been above ſaid, concerning its extent. The bounds above aſſigned are ſuch as agree to Chaldea, as it is taken in Greek and Latin writers; but in the ſacred writings, it is plain, that it is ſometimes taken in a larger ſenſe; namely, ſo as to include the adjacent parts of Meſopotamia, particularly lying along the Tigris. This is evident from the words of the proto-martyr St. Stephen; *The God of glory appeared to our father Abraham when he was in Meſopotamia, before he dwelt in Charran, and ſaid unto him, Get thee out of this country.——Then came he out of the land of the Chaldees, and dwelt in Charran.* Now ſince St. Stephen here firſt tells us, that Abraham was in Meſopotamia before he dwelt in Charran, and before God ſaid unto him, Get thee out of *this country;* and then tells us, that Abraham, upon receiving God's command to go out of the country where he then was, came out of the land of the Chaldees, and dwelt in Charran: hence it neceſſarily follows, that the part of Meſopotamia, where Abraham was before he dwelt in Charran, muſt be included under the name of Chaldea, or the land of the Chaldees. And this tends further to confirm the opinion, that the name of Chaldea was originally derived from Cheſed, the ſon of Nahor, Abraham's brother. For it is plainly enough intimated in the forecited paſſage of Gen. xi. that when Terah with his ſon Abraham, and grandſon Lot, the ſon of Haran deceaſed, left Ur of the Chaldees; the other ſon of Terah, namely Nahor, ſtaid behind them in that country, and probably in that very place Ur. For Nahor,

Nahor, as was before obſerved, was the father of Cheſed; who being, as is conjectured, ſkilled in aſtronomy, might very likely inſtruct his children in the ſame; whence the Chaſdim, i. e. the deſcendants of Cheſed, might become famous in thoſe parts. And hence Ur, as being the dwelling-place of Cheſed and his family, might be called by way of honour, *Ur of the Chaldees*, i. e. *Ur, where the Chaſdim live, ſo famous for aſtronomy*. And this ſcience being in great vogue, and ſo much ſtudied by the inhabitants, at leaſt of better faſhion, in the adjoining kingdom of Babylonia; hence the name of Chèſed or Chaſdim, the firſt tutors in this ſcience, might, together with the ſcience itſelf, ſpread over the kingdom of Babylon, or Babylonia. CHAP. VI.

4. Ur, why ſo called.

This opinion, concerning the Chaſdim being ſkilled in aſtronomy, may be confirmed from the very name of the place where they lived. For Ur in the Hebrew tongue denotes *light*, and ſo may be taken to denote the *celeſtial luminaries* or *lights*, i. e. ſun, moon, and ſtars. And hence the place, where the Chaſdim lived, might be named *Ur of the Chaſdim*, from their ſtudying there the motions of the ſaid lights or luminaries.

5. Ur, where ſituated.

From what has been ſaid, may eaſily be inferred, in what part of the land of the Chaldees was ſituated Ur, which Terah and his ſon Abraham left; namely, that it lay in the eaſtern part of Meſopotamia, which was ſometime, as appears from Acts vii. 2—4. included under the name of Chaldea; nay perhaps which was itſelf, particularly about Ur, firſt called the land of the Chaldees, or Chaſdim, from Cheſed and his ſons living there; and from which the name was in proceſs of time extended to Babylonia. And as this ſituation of Ur agrees to the words of St. Stephen, ſo likewiſe does it to the writings of Ammianus Marcellinus, who travelled this country, and who mentions a city of this name lying therein between the Tigris and the city of Niſibis. We do indeed meet with a city in old writers called Urchoa, and ſituated near or upon the lakes of Babylonia; which therefore

PART I. many will have to be the Ur here mentioned by Moſes. But that the former opinion is the more preferable, beſides the argument already drawn from St Stephen's words, will appear for theſe reaſons following. 1. It is ſaid in Joſh. xxiv. 2, that *Terah the father of Abraham, and the father of Nachor, dwelt on the other ſide of the flood* (or river, viz. Euphrates) *in old time*, or, as the Septuagint and Vulgar Latin verſion render it, *at the firſt or beginning*. But this cannot be underſtood of any Ur on or near the lakes of Chaldea, theſe being *on this* ſide the river Euphrates. 2. Abraham's anceſtors, from Phaleg downward, were ſeated in the forementioned parts of Meſopotamia; and therefore it is not likely that Terah ſhould ſettle ſo far from the reſt of his kindred. 3. From Ur in Meſopotamia near the Tigris, the way to Canaan, whither Terah did intend to go, was directly by Haran; whereas, if he had dwelt by the lakes of Chaldea or Babylonia, his direct way had been through Arabia Deſerta; or to avoid that country, as not commodious for travelling, he needed not to have come ſo high north as Haran, which we are now to ſpeak of.

6. Haran, whence ſo called, and where ſituated.

Haran may be otherwiſe ſpelt, agreeably to the Hebrew word, Charan; and accordingly we find it, both in the Septuagint, and alſo in the Acts, rendered in Greek Χαρρὰν, *Charran*; from whence it is not to be doubted, but it came to be called in common writers Charræ. It is probably enough ſuppoſed to have been ſo called by Terah, in memory of his deceaſed ſon Haran, the father of Lot. It was ſituated in the weſt or north-weſt part of Meſopotamia, on a river called by the ſame name in the Greek writers, and running, as is likely, into the river Chaboras, as this does into the river Euphrates. It is taken notice of by Roman writers, on account of a great overthrow there given by the Parthians to the Roman army under the command of Craſſus; who was ſlain in the battle, and was remarkable for his great wealth. For his eſtate (beſides the tenth which he offered to Hercules, and three months corn diſtributed among the poor) amounted

amounted to ſeven thouſand one hundred talents, which comes in our money, ſays Dr. Heylin, to one million three hundred thirty-one thouſand two hundred and fifty pounds. This alſo was the Craſſus, that made up the triumvirate with Julius Cæſar and Pompey. CHAP. VI.

CHAP. VII.

Of the Land of Canaan, from the firſt Plantation thereof after the Flood, to Abraham's coming thereto; as alſo of the Inhabitants of the adjacent Countries, at the time of Abraham's coming into Canaan.

1. The land of Canaan requiſite to be here ſpoken of.

HAVING followed the ſeries of the ſacred hiſtory, ſo far as to Abraham's leaving his native place, in order to come into the land of Canaan; before we proceed to ſpeak of Abraham's ſojourning therein, it ſeems very requiſite to give an account of the ſtate of the *promiſed Land*, from the firſt plantation of it after the Flood by Canaan, and his deſcendants, till Abraham's coming to ſojourn therein.

2. The land of Canaan how ſituated.

Upon the diſperſion of mankind, the country lying on the eaſt and ſouth-eaſt of the Mediterranean ſea fell to the ſhare of Canaan, one of the immediate ſons of Ham: ſo that he was ſeated between the nation of Aram, an immediate ſon of Shem, to the north and eaſt; and the nation of Cuſh, an immediate ſon of Ham, and ſo his own brother, to the ſouth and ſouth-eaſt; and the nation of the Mizraim, another of his own brothers, to the ſouth-weſt: his weſtern boundary was the Mediterranean ſea.

3. The deſcendants of Canaan.

His deſcendants are thus reckoned up by Moſes, Gen. x. 15—18. *Canaan begat Sidon his firſt-born, and Heth, and the Jebuſite, and the Amorite, and the Girgaſite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite.* Theſe were the ſeveral families of the nation of Canaan; the ſituation of which we muſt the more particularly enquire into, as being of great uſe to the clearer underſtanding of the ſacred hiſtory, wherein there is frequent mention made of moſt of them.

4. Of the original ſettlement.

But before we enter upon a particular enquiry after the ſituation of each family, it is proper to obſerve in general, that

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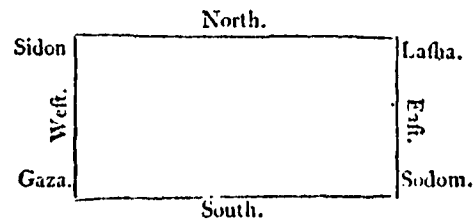
that ſome of theſe families ſeem to have, in proceſs of time, ſettled themſelves without the original bounds of the portion of the earth that upon the firſt diviſion fell to the lot of Canaan. This ſeems to be what Moſes intimates in the latter part of the eighteenth verſe and the nineteenth verſe of Gen. x. For ver. 19. Moſes ſeems to deſign to tell us what was the original extent of the land of Canaan: *The border*, ſays he, *of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; and as thou goeſt unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Laſha.* Whereby Moſes accurately deſcribes the four angles, wherein the four borders of the land of Canaan met; as may be repreſented in groſs by the adjoining diagram.

All the deſcendants of Canaan.



But now we find ſome of the families of Canaan ſeated without theſe bounds, in proceſs of time; eſpecially to the north; where in the ſequel of the ſacred hiſtory we meet with the Arvadite, and the Hamathite; and in other ancient writings find the footſteps of other Canaanitiſh families. And this ſeems to be no other, than what Moſes deſigned to intimate to us, in the latter part of v. 18. where he ſays, *and afterward* (i. e. not at firſt, but in proceſs of time) *were the families of the Canaanites ſpread abroad*, namely, beyond their original bounds; which he then proceeds to inform us of, v. 19. *The border* (i. e. the original border) *of the Canaanites was from Sidon*, &c. where the verb [*was*] plainly confirms the interpretation I give the forecited texts. And having premiſed thus much concerning the families of the Canaanites in general, I now deſcend to the particular ſituation of each

PART I. family; and I ſhall take them in the order they are mentioned by Moſes.

5. The ſituation of Sidon, the firſt-born of Canaan.

The ſituation then of the family of Sidon, the firſt-born of Canaan, is evidently marked out to us by the famous city of that name. I have largely ſpoken of it in my Geography of the New Teſtament, Part I. chap. vi. §. 3. I ſhall only add here, that though Tyre is celebrated by the poets for its antiquity, and the Tyrians themſelves were wont to boaſt thereof, as may be gathered from Iſa. xxiii. 7. *Is this your joyous city, whoſe antiquity is of ancient days?* yet it is not to be doubted, but Sidon was more ancient; ſince in the forecited chapter of Iſaiah, ver. 12. Tyre is expreſsly ſtyled, *the daughter of Sidon;* by which expreſſion is meant, that the Tyrians were a colony of the Sidonians. The ſame may alſo be confirmed from this, that though the Tyrians at length became more conſiderable than the Sidonians; yet it is apparent, both from the ſacred and old writers, that the Sidonians were, in the more early ages of the world, much more conſiderable than the Tyrians. As for Tyre, we find no mention made of it in Scripture before the reign of David, except in Joſh. xix. 29. But in the foregoing verſe, Sidon is expreſsly ſtyled *the Great*, as being then the chief city of thoſe parts. In like manner it is obſervable, that old Homer never ſo much as once mentions Tyre; but[a] often makes mention of the Sidonians; and not only ſo, but gives them the character of πολυδαίδαλοι, that is, of being ingenious in ſeveral arts. And agreeably hereto, all good faſhions in dreſs, all good workmanſhip in making veſſels for uſe, and alſo all pretty contrivances in toys, are aſcribed, by the forementioned old poet, to the ingenuity and induſtry of the Sidonians.

6. The ſituation of the Hittites.

The ſecond family of Canaan mentioned by Moſes, is that of Heth, whoſe deſcendants are frequently ſtyled in Scripture, *the children of Heth*, or in ſhort *Hittites*. As

[a] Iliad. xxiii. ver. 743. et Iliad. vi. ver. 289. Odyſſ. xv. ver. 114. et Odyſſ. iv. ver. 84.

Sidon

Sidon planted himſelf in the north of the land of Canaan, ſo Heth planted himſelf in the ſouthern parts thereof, about Hebron. For thus we read, Gen. xxiii. 3. that when Sarah was dead at Hebron, *Abraham ſpake to the ſons of Heth* about the purchaſe of a burying-place; to which when they readily agreed, it is ſaid, ver. 7. that *Abraham ſtood up, and bowed himſelf to the people of the land, even to the children of Heth.* In like manner we read, Gen. xxvi. that during Iſaac's dwelling at Beerſheba, another city in the ſouth of the land of Canaan, his ſon Eſau took two Hittite women to him for wives. So that it may be reaſonably inferred, that the family of Heth ſettled itſelf in the parts about Hebron, between this and Beerſheba, that is, in the ſouthern part of the land of Canaan, and more particularly in the mountainous part thereof, or hill country as it is termed, Luke i. 39. Agreeably hereto, Joſh. xi. 3. the Hittite is mentioned dwelling *in the mountains*, as well as the Jebuſite, of whom we are to ſpeak next. CHAP. VII.

7. Situation of the Jebuſites.

This family was ſeated about Jeruſalem, which was originally called Jebus, as we are expreſsly told, 1 Chron. xi. 4. *And David and all Iſrael went to Jeruſalem, which is Jebus; where the Jebuſites were, the inhabitants of the land.* Where, by this laſt clauſe, *the inhabitants of the land*, ſeems to be plainly denoted this, that the Jebuſites were the original inhabitants of this tract of the land of Canaan, from the firſt plantation after the Flood. So that the Jebuſites adjoined on to the Hittites, in the mountains towards the north.

8. Situation of the Amorites.

As the Hittites and Jebuſites, ſo alſo the Amorites dwelt in the mountainous or hilly part of the land of Canaan, as is intimated in the forecited Joſh. xi. 3. and is expreſsly aſſerted, Num. xiii. 29. where the men, that were ſent to ſearch out the land, give this account of it to Moſes, and their brethren the Iſraelites, as to the ſituation of the ſeveral families of the Canaanites: *The Hittites, and the Jebuſites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the ſea, and by the coaſt*

PART I. *coaſt of Jordan.* Now as the Hittites ſeem to have poſ-
ſeſſed the hill country to the weſt and ſouth-weſt of Hebron, and the Jebuſites to the north; ſo the Amorites might ſettle themſelves at firſt in the hill country to the eaſt, and ſouth-eaſt of Hebron. This ſeems probable, becauſe the mountainous tract lying next to Kadeſh-barnea, is called the *mount of the Amorites*, Deut. i. 7. And we are told, Gen. xiv. 7. that *Chedorlaomer ſmote the Amorites that were in Hazezontamar*, which was the ſame place with Engaddi, (2 Chron. xx. 2.) and ſo was ſeated in the hilly part of the land of Canaán, to the eaſt, or towards Jordan. And their neighbourhood to the country beyond Jordan might be the occaſion, that the Moabites were in proceſs of time diſpoſſeſſed thereof by the Amorites, rather than any other family of the Canaanites. Whence that tract beyond Jordan is, I think, always denoted by the *land of the Amorites*, and Sihon the king thereof is always ſtyled, *Sihon king of the Amorites*.

9. Situation of the Girgaſhites.

The Girgaſhite is the next family mentioned by Moſes, who probably ſeated themſelves at firſt along the upper part of the river of Jordan. Here on the eaſtern ſide of the ſea of Tiberias or Galilee, we meet in our Saviour's time a city called Gergeſa; which ſeems to preſerve ſome remainders of the name of the Girgaſhites.

10. Situation of the Hivites.

The Hivite we find was ſeated in the upper or northern parts of Canaan, and ſo adjoining to his brother Sidon. For we read, Judg. iii. 3. that the *Hivites dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath*.

11. The foregoing nations in proceſs of time intermixed.

And thus we have gone through thoſe families of Canaan, mentioned by Moſes, Gen. x. which are afterwards mentioned in the ſequel of the ſacred hiſtory, as continuing within the original borders of the lot of Canaan. What has been before obſerved concerning them, is to be underſtood in reference to their firſt ſettlements. For in proceſs of time, it is very probable, and no other than what is countenanced by the ſacred hiſtory, that theſe families intermixed one with the other. Whence we read of

of ſome Hivites, Amorites, and Hittites, in ſome other places than we have aſſigned them for their firſt ſettlements; and alſo the Amorites becoming the moſt potent nation in proceſs of time; hence they are put to denote frequently any one or more of the other nations of Canaan. CHAP. VII.

As to the remaining families of Canaan, mentioned by Moſes in this tenth chapter of Geneſis, viz. the Arkite, Sinite, Arvadite, Zemarite, and Hamathite; it ſeems moſt probable to me, that thoſe at firſt ſeated themſelves within the true borders of Canaan. But in proceſs of time, being diſpoſſeſſed by the Philiſtines, at leaſt of a conſiderable part of what they had been poſſeſſed of, from the firſt plantation after the Flood; they were obliged, either to crowd themſelves cloſer together in ſome parts of the land of Canaan, or elſe to ſeek out abroad for new plantations. 12. The other deſcendants at firſt probably ſeated themſelves within the borders of Canaan.

Theſe families being thus diſpoſſeſſed of their original plantations along the ſea-coaſt, and great part, if not the whole, of ſome of them being thus forced to remove out of the land of Canaan; and the remainders of them within the land of Canaan, being forced to ſeat themſelves confuſedly together, in what ſmall tract their enemies had left them; hence it might come to paſs, that the ſacred writers denote theſe confuſed remainders of the ſaid families, by the general name of their nation, calling them in general Canaanites; becauſe they could not at that time of day tell how to diſtinguiſh them by their more peculiar names. Hence, when we read in the forecited Num. xiii. 29. that *the Hittites, and the Jebuſites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the ſea, and by the coaſt of Jordan;* hereby ſeems to be denoted thus much, viz. the Hittites, and the Jebuſites, and the Amorites, *dwell in the mountains;* and the other families of Canaan, which, being diſpoſſeſſed and diſperſed by the Philiſtines, are ſo mixed now together, that we can deſign them only by the general name of the Canaanites; theſe *dwell* either in what is left them *by the ſea,* 13. What probably meant by the Canaanites, when mentioned with ſome other of the deſcendants of Canaan.

PART I. *ſea*, or elſe where they have ſince ſeated themſelves by the coaſt of Jordan.

14. The Arkite where ſeated. Having ſhewn by what name the remainders of theſe families in Canaan are probably denoted in the ſacred hiſtory; I ſhall now give an account of the places, where ſuch, as removed out of the original border of Canaan, ſeated themſelves. To go on then with them in the order they are mentioned, Gen. x. 17, 18. The Arkite firſt occurs; which is probably enough thought to have ſettled himſelf about that part of mount Libanus, where is placed by Ptolemy and others a city called Arce.

15. The Sinite where ſeated. Not far from this ſettlement of the Arkite, did the Sinite likewiſe ſettle himſelf; for in the parts adjoining, St. Jerom tells us, was once a city called Sin, which though in ſucceeding ages it was ruined by war, yet the place where it had ſtood ſtill retained its name. There is mention made, Ezek. xxx. 15. of Sin, a place in Ægypt: but that this was ſo named from Sin, the Canaanite, is not probable. The word Sin in the Syriac language denotes the ſame as Peluſium in the Greeks, i. e. *a dirty place*: and hence this Sin is thought to be the ſame as Peluſium, which, therefore, is ſet down in the margin of our Bible in this place.

16. Situation of the Arvadite. As for the Arvadite, the little iſle of Aradus, lying up more north on the coaſt of Syria, does preſerve in its name ſo much of the name of Arvad, that it may be with great probability conjectured, that it took its name from the Arvadites, who ſeated themſelves here in this iſle, as a place of greater ſecurity from any new invaſions.

17. Situation of the Zemarite. In the neighbourhood on the continent did the Zemarite probably fix; foraſmuch as on the coaſt there we find a town called Simyra, not far from Orthoſia. And Euſebius does expreſsly deduce the origin of the Orthoſians from the Samareans. There is alſo a city called Semaraim mentioned by Joſephus, as lying in the tribe of Benjamin; which perhaps might be ſo called from ſome of the Zemarites, that ſettled there within the land of Canaan.

The

CHAP. VII.

The only remaining family is the Hamathite, or the inhabitants of the land of Hamath, often mentioned in facred writ, and whofe chief city was called Hamath. This fome underſtand of Antioch, a famous city in theſe parts, others of Epiphania. And St. Jerom expreſsly affirms, that there were two cities of this name, one called *Hamath the Great*, whereby may be denoted Antioch; the *Leſſer Hamath* being Epiphania, known by that name to the very time of Joſephus the hiſtorian, and alſo of St. Jerom, as they both affirm. And thus we have gone through all the eleven families of the nation of Canaan.

18. Situation of the Hamathite.

I proceed now to ſpeak of the countries adjoining to Canaan, and poſſeſſed by ſuch as were not deſcended of Canaan. To begin from the ſouth-weſt quarter. We find mention made of a people, called the Avims, formerly inhabiting theſe parts from Hazerim unto Azzah, Deut. ii. 23. where as by Azzah is underſtood, according to the conſent of, I think, all interpreters, Gaza; ſo by Hazerim is probably to be underſtood the ſame place, that is called Hazaroth, Num. xi. 35. near to which the children of Iſrael had one of their ſtations, as they travelled through the deſerts of Arabia.

19. The Avims where ſeated.

Theſe people were, as is likely, deſcendants of Cuſh; and in proceſs of time were diſpoſſeſſed of this tract by the Philiſtines, deſcendants of Mizraim; who made themſelves maſters, not only of the country of the Avims, but alſo of the adjacent parts of the land of Canaan, lying on the ſea ſide. This part of Canaan was diſtinguiſhed into five lordſhips, denominated from their chief towns, viz. Gaza, Aſhdod, Eſhkalon, Gath, and Ekron, Joſh. xiii. 3. of which more hereafter. It ſuffices to have obſerved here, that the Philiſtines were thus poſſeſſed of a conſiderable tract in the weſt of Canaan, and alſo of the country of the Avims, on the ſouth-weſt thereof, at the time when Abraham came to ſojourn in the land of Canaan.

20. The Philiſtines poſſeſs themſelves of the country of the Avims, and the adjacent tract of Canaan, on the weſt or ſouth-weſt.

On the ſouth of Canaan, the Horites inhabited mount Seir, and the adjacent parts ſo far as the wilderneſs of Paran. Further on eaſtwards, and ſouth-eaſt of Canaan, dwelt

21. The Horites, Emims, Zuzims, and

PART I. dwelt a gigantic or very robuſt people, called the Emims. And full eaſt of Canaan dwelt another gigantic people, called Zuzims or Zamzummims. Laſtly, on the north-eaſt dwelt the Rephaims, who were alſo of the ſame gigantic race. Theſe were the names of the ſeveral people, that inhabited the countries adjoining to Canaan, on the ſouth-weſt, ſouth, ſouth-eaſt, eaſt, and north-eaſt; when Abraham came into the land of Canaan. Whence theſe were reſpectively deſcended, is not ſo eaſy to tell. As to the country adjoining northward to the land of Canaan, it was, as we have ſhewn, poſſeſſed by ſome of the families of Canaan.

Rephaims, inhabited the countries on the ſouth, ſouth-eaſt, and eaſt of Canaan.

22. It is indeed ſaid, Gen. xiv. 5—7. that when Chedorlaomer king of Elam, with his confederates, ſmote the Rephaims, Zuzims, Emims, and Horites, they ſmote alſo the *country of the Amalekites*; but this muſt be underſtood proleptically, i. e. that they ſmote the country, which was afterwards known by the name of the country of the Amalekites. For the Amalekites were probably deſcended of Amalek, a grandſon of Eſau; and ſo there were no ſuch people in the days of Abraham and Chedorlaomer. And having thus prepared the way for the clearer underſtanding the hiſtory of the ſojournings of the Patriarchs, Abraham, Iſaac, and Jacob, in the promiſed Land; I now proceed to follow the thread of the Moſaic hiſtory, and to give an account of the (geographical part of the) ſojournings of the three Patriarchs aforeſaid, which takes up the greateſt part of what remains of the book called Geneſis.

Country of the Amalekites, Gen. xiv. 7. how to be underſtood.

CHAP.

CHAP. VIII.

Of the Sojourning of Abraham.

IT has been before obſerved, that Terah, with his ſon Abraham, and grandſon Lot, and ſome others, left Ur of the Chaldees, and removed to Haran or Charran, in the weſtern part of Meſopotamia. Now as the proto-martyr St. Stephen aſſures us, that this firſt removal was made upon God's appearing to Abraham, and giving him orders thus to do; ſo he acquaints us, that by God's appointment, *when his father Terah was dead*, Abraham removed from Charran into the land of Canaan, Acts vii. 3, 4. Gen. xii. 1—5. And Moſes informs us, that *Abraham paſſed through the land unto the place of Sichem, unto the plain of Moreh*, Gen. xii. 6. 1. Abraham comes into Canaan.

The place here called Sichem, is the ſame with Sychem, Acts vii. 16. and with Sychar, John iv. 5. and with Shalem, a city of Shechem, Gen. xxxiii. 18. or (as it is plainly called, Gen. xxxv. 4. and in many other places) Shechem. The thing in ſhort is this: the proper and original name of the city ſeems to have been Shalem; which in proceſs of time grew into diſuſe, at leaſt among the Iſraelites, theſe calling it Shechem or Sichem, from Hamor's ſon of that name. I have ſpoken of it already in my Geography of the New Teſtament, Part I. chap. iv. §. 2, 3. 2. Abraham comes to Shalem, a city of Shechem.

The piece of ground here called the *plain of Moreh*, is likely the ſame with the *field, where Jacob afterwards ſpread his tent, and a parcel whereof he bought at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money*, or, as the Hebrew may be rendered, *for an hundred lambs*, Gen. xxxiii. 19. Whence it may be probably conjectured, either that the way then of buying and ſelling, was by exchange of cattle for the thing bought; or elſe that the money then uſed had on it the ſtamp of ſome cattle or other. Agreeably hereunto it is thought, 3. The plain of Moreh, where.

PART I. thought, that among the Latins, the word *pecunia* came to denote *money* from *pecus*, *cattle*. And on the ſame account, that proverbial ſaying among the Greeks, Βοῦς ἐπὶ γλώττῃ, *there's a bull* or *cow on his tongue*, came to be applied to ſuch an one, as was bribed to ſay what he ſaid, by having money given him, which had on it the ſtamp of a bull or cow. To the old money uſed among the Iſraelites, and having on it the ſtamp of a lamb, St. Peter is thought by ſome to have elegantly alluded, when he tells the Jewiſh converts, that they *knew that they were not redeemed with corruptible things, as ſilver and gold,——but with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot*, 1 Pet. i. 18, 19. But to return to the parcel of ground, for which the money above mentioned was given by Jacob. As it was in all likelihood a parcel of this *plain of Moreh*, where Abraham, at his firſt coming into the land of Canaan, for ſome time ſojourned; ſo it was that portion which Jacob at his death bequeathed to Joſeph, as a mark of his particular favour to him, Gen. xlviii. 22. and which is mentioned in the Goſpel of St. John, iv. 5. where we learn, that there was a well therein, called Jacob's well, as being by him cauſed to be made; and on which our Saviour ſate, whilſt he diſcourſed with the woman of Samaria. That this plain of Moreh was ſituated near to the two mounts or hills, Gerizim and Ebal, we learn from Deut. xi. 29, 30. where it is ſaid of theſe two hills: *Are they not in the land of the Canaanites, which dwell in the champaign over againſt Gilgal, beſide the plain of Moreh?* But now the parcel of ground bought by Jacob, and given to Joſeph, lay near theſe two hills; as I have obſerved in my Geography of the New Teſtament, from Mr. Maundrell; and therefore it is not, I think, to be queſtioned, but that the ſaid parcel of ground was a part, at leaſt, of the *plain of Moreh*. I am apt to think, that the *hill of Moreh*, mentioned Judg. vii. 1. was one of the two forementioned hills.

4. The words otherwiſe rendered, *the high oak.* The three places of the Old Teſtament already mentioned, viz. Gen. xii. 6. Deut. xi. 30. and Judg. vii. 1. are the

the only places in Scripture, where mention is made of the *plain of Moreh* in our tranſlation. I uſe this reſtriction, becauſe the Hebrew words thus rendered may be rendered *the high oak*, and are actually ſo rendered in the Septuagint verſion, in the two firſt of the three places of the Old Teſtament above cited. And it ſeems very probable, that there was a remarkable oak in or near this *plain of Moreh*; ſince we read, Gen. xxxv. 4. that Jacob hid the ſtrange gods, that they of his houſehold delivered up to him upon his demand, *under the oak which was by Shechem*. So we read, Joſh xxiv. 25, 26. that after *Joſhua had made a covenant with the people in Shechem, he took a great ſtone, and ſet it under an oak*.—And in Judg. ix. 6. we read, that *all the men of Shechem gathered together,—and went and made Abimelech king by the oak,—that was in Shechem*. For ſo it is rendered in the margin of our Bible; in the text it is rendered, *in the plain—that was in Shechem*. In ſhort, ſince it appears highly probable, that the *oak* referred to in the forecited places of Scripture ſtood in or near the *plain of Moreh*; it follows, that the ſame place is denoted, both by *the high oak*, in the Septuagint verſion, and ſuch as follow it, and by the *plain of Moreh*, in our and other like tranſlations. CHAP. VIII.

5. Abraham having ſojourned for ſome time in the *plain of Moreh*, near Sichem, he *removed from thence unto a mountain on the eaſt of Bethel, and pitched his tent, having Bethel on the weſt, and Hai on the eaſt*, Gen. xii. 8. Hence, after ſome time, he removed more ſouthward, ver. 9. and a famine ariſing in the land of Canaan, he *went down into Egypt to ſojourn there*, ver. 10. whence he returned again into Canaan, and, by ſeveral *journeys from the ſouth*, came at length *to Bethel, even unto the place where his tent had been at the beginning, between Bethel and Hai*, Gen. xiii. 3.

Abraham removes to Bethel, goes down into Egypt, and returns again to Bethel.

6. As to Bethel, it is ſo called here in the hiſtory of Abraham proleptically; for it had this name given to it afterwards by Abraham's grandſon Jacob; and therefore I ſhall defer ſpeaking any more of it, till we come to the hiſtory

Situation of Bethel and Hai.

PART I. hiſtory of Jacob, than this, that it lay ſomewhat ſouth of Sichem. The city here called Hai is the ſame called Ai in our tranſlation of the Book of Joſhua, where we have, chap. ſeventh and eighth, a large account given us, how it was taken by the Iſraelites. It lay, as Moſes here tells us, to the eaſt of Bethel.

Abraham and Lot part friendly.

7. Some time after Abraham's return with Lot, to the mount between Bethel and Hai, *their ſubſtance* being grown *ſo great, that they could not dwell together*, Abraham and his nephew Lot, upon a friendly motion of the former, agree to part: and Lot having the choice given him by his uncle, *choſe him all the plain of Jordan*, and ſo went eaſtward, and *dwelt in the cities of the ſaid plain, and pitched his tent near Sodom.* But *Abraham removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron*, Gen. xiii. 5—18.

Lot carried away captive by Chedorlaomer, and recovered by Abraham.

Some time after Abraham and Lot were thus parted, the king of Sodom, together with the kings of the adjoining cities, Gomorrah, Admah, Zeboim, and Bela, fling off their ſubjection to Chedorlaomer king of Elam, to whom they had been tributary for twelve years. Hereupon Chedorlaomer, with Amraphel king of Shinar, Arioch king of Ellaſar, and with Tidal king of nations, came, and having conquered the neighbouring countries, join battle with the king of Sodom and his confederates, in the vale of Siddim. Theſe laſt being worſted and put to flight, the conquerors take away Lot, among others, captive with them. News hereof being brought to Abraham in the plain of Mamre, he with a party of three hundred and eighteen men of his own ſervants, and ſome few others, purſue the conquerors unto Dan; where falling upon them by night, he *ſmote them, and purſued them unto Hobah, which is on the left hand of Damaſcus. And he brought back all the goods*, and particularly *Lot and his goods*, &c. In his return, Abraham was met by the king of Sodom, at the valley of Shaveh, which is the *King's dale*. And thither *Melchiſedek king of Salem, and prieſt of the moſt high God, brought forth bread and wine to Abra-*

Abraham, and bleſſed him, and received of Abraham the tithes or tenth part of all the booty he had taken, Gen. xiv. CHAP. VIII.

9. Of the plain of Jordan.

Having thus given in ſhort the hiſtory of Gen. xiii. and xiv. I am now to give an account of the geographical part of the ſaid hiſtory, or of the ſeveral places mentioned therein. I ſhall begin with the *plain of Jordan*, which Lot made choice of to dwell in upon his ſeparating from Abraham. Hereby is denoted, without doubt, the plain, through which the river Jordan runs, before it falls into the body of waters, called the Lacus Aſphaltites, or the Dead Sea, by common writers, but by the ſacred hiſtorian, the Salt Sea, Gen. xiv. 3. That this ſea is bounded on the north with the plain of Jericho, we are aſſured from the Reverend Mr. Maundrell, who was an eye-witneſs of it; but how much farther, or beyond, the plain of Jericho, the plain of Jordan extends itſelf, is not ſo eaſy to determine. It is evident [illegible] tends itſelf as high north [illegible] Succoth: for in the [illegible] veſſels of braſs, made [illegible] order of Solomon, were [illegible] *Succoth and Zarthan*. [illegible] agreement of all Geographers, placed not far ſouth of the ſea of Cinnereth or Galilee; however appears, that by the *plain of Jordan* was [illegible] country, through which the river Jordan runs, from its coming out of the ſea of Cinnereth, to its falling into the Salt Sea. But this is not ſo to be underſtood, as if the plain of Jordan was one continued plain of ſuch length, without any unevenneſs or riſings, and deſcents; or as if it was all along of an equal breadth. It is clear enough, that it was narrower in ſome places than other; and it is more clear, that within this plain were ſeveral valleys. Hence we read, Deut. xxxiv. 3. of the *plain of the valley of Jericho*, and alſo Gen. xiv. 3. of the *vale of Siddim*; which were both parts of the plain of Jordan. And it is no wonder, that, notwithſtanding ſuch hills and vales, the

PART I. country about Jordan ſhould be called the plain of Jordan, as being in the main a plain open country; ſince this is no other than what we have an inſtance of in our own iſland. For the open and generally plain country about the city of Saliſbury, thence called by the name of Saliſbury Plains, have within the compaſs of them ſeveral valleys, called by the inhabitants of thoſe parts *bourns*.

10. Of Sodom, Gomorrah, Admah, Zeboim, and Bela.

Having ſaid enough of the *plain of Jordan*, I proceed to ſpeak of the cities of Sodom, Gomorrah, Admah, Zeboim, and Bela, which ſtood therein, and therefore are frequently ſtyled, *the cities of the plain*. As to their particular ſituation, nothing certain can be, I think, determined concerning it; and therefore we muſt be content to acquieſce in the ſituation commonly aſſigned them, and according to which they are placed in the map hereunto belonging. However it ſeems plain from [illegible]

[illegible] the entreaty of Lot, who fled thither from Sodom: and becauſe one motive made uſe of by Lot, for its being ſpared, was that it was *a little city*; hence ever after it was called Zoar, i. e. *the little city*; whereas before its name was Bela, Gen. xiv. 2. and xix. 20—22. And as Bela was the leaſt of the five cities, ſo Sodom ſeems to have been the greateſt and moſt conſiderable of all, and Gomorrah the next to it in both reſpects. Hence the king of Sodom is mentioned firſt of the kings of theſe five cities, and the king of Gomorrah ſecond. And hence the wickedneſs, as well as deſtruction, of theſe cities is frequently denoted by that of Sodom only, or elſe of Sodom and Gomorrah. In Deut. xxix. 22—24. Moſes deſcribes the dreadfulneſs of God's judgments, that would fall upon the Iſraelites, if they gave them-

themſelves over to wickedneſs, by an alluſion to the deſtruction of theſe parts; wherein he expreſsly makes mention of all the four cities that were deſtroyed, and deſcribes the divine judgment upon them in theſe words: *When the generation to come ſhall ſee—that the whole land thereof is brimſtone, and ſalt, and burning; that it is not ſown, nor beareth, nor any graſs groweth therein, (like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath,) even all nations ſhall ſay, Wherefore has the Lord done thus unto this land?* The prophet Hoſea, elegantly and pathetically ſetting forth God's great mercy towards the Iſraelites, and his unwillingneſs to puniſh them, notwithſtanding their great ingratitude, uſeth theſe words, as ſpoken by God to them: *How ſhall I give thee up, Ephraim? How* [illegible] CHAP. VIII.

fall in with what we [illegible] Siddim, and the Salt Sea. Now this vale of Siddim never mentioned under this name in holy writ, but in this fourteenth chapter of Geneſis, and ſo before the deſtruction of Sodom, and the other cities. And in this very chapter, ver. 3. we are expreſsly told by the ſacred Hiſtorian, that the vale of Siddim is the Salt Sea. From which, and other circumſtances mentioned by Moſes, may be reaſonably inferred theſe following particulars. 1. That as the cities of Sodom and Gomorrah, &c. did lie within the extent of the plain of Jordan; ſo they lay in a vale thereof, which was called the vale of Siddim.

2. That this vale was well watered, before the deſtruction of Sodom and Gomorrah, we are expreſsly told by the ſacred Hiſtorian, Gen. xiii. 10. For there he tells us, that 12. The text, Gen. xiii. 10. explained as

PART I. that *the plain of Jordan was well watered every where, before the Lord deſtroyed Sodom and Gomorrah, (even like the garden of the Lord, like the land of Egypt,) as thou comeſt unto Zoar.* The laſt clauſe, *as thou comeſt unto Zoar*, has much perplexed Commentators, whilſt they refer it to the land of Egypt, in the clauſe immediately preceding; whereas, if what is ſaid by way of compariſon of the plain of Jordan, to the garden of the Lord, (i. e. the garden of Eden,) and to the land of Egypt, be underſtood as inſerted by way of parentheſis, the difficulty will be taken away, and the import of the laſt clauſe will be plain and eaſy, in reference to that foregoing part of the verſe, which ought to be immediately connected with it, leaving out or ſetting aſide the parentheſis. For then the meaning of the verſe will amount to this; That *before the Lord deſtroyed Sodom and Gomorrah, the plain of Jordan was well watered every where, as thou comeſt unto Zoar*, i. e. in the parts where Sodom and Gomorrah ſtood; or in ſhort, in the vale of Siddim. This, I think, is a very natural, eaſy, and pertinent interpretation of the laſt clauſe of the verſe, if we read it Zoar, (as it is read in the preſent Hebrew, and in many verſions,) and ſo underſtand it of that city, in the vale of Siddim, which Lot fled to.

According to the common reading.

13. The ſame text explained according to a different reading.

There is indeed another way of interpreting the ſaid clauſe, namely, by ſuppoſing Zoar to be a falſe reading for Zoan. Such a ſuppoſition is the more allowable, not only becauſe the difference lies in the change but of one letter; but alſo becauſe it appears, that the Syriac tranſlator actually read it ſo. If then the original reading was Zoan, the laſt clauſe may be excellently well connected to the land of Ægypt, in the clauſe immediately foregoing. For Zoan was a famous, and, as is likely, in thoſe days the capital city of Ægypt, lying near or on the Nile, and on the lower part thereof, or not far from the ſea-coaſts, where the ſaid river is divided into ſeveral branches, and ſo the country thereabout more watered than in other parts. In ſhort, it is thought to be, and is rendered by the Seventy Interpreters, Tanis; from which one of the

mouths

mouths of the Nile was denominated *Oſtium Tanaiticum*, *the Tanaitic mouth*. Upon the whole therefore, according to this reading, the import of the verſe will be this; that *the plain of Jordan was well watered every where*, about Sodom and Gomorrah, &c. *before the Lord deſtroyed Sodom and Gomorrah*; yea the plain was ſo well watered, that it was in this reſpect *as the garden of the Lord*, or *as the land of Egypt*, and particularly *as thou comeſt unto Zoan*, i. e. in the parts about Zoan, where the Nile is divided into ſeveral branches. I have been the fuller in explaining the laſt clauſe of the forecited Gen. xiii. 10. becauſe it will be of uſe in the third particular. For, CHAP. VIII.

3. From this compariſon of the parts about Sodom and Gomorrah, to the parts about Zoan, it may be not without ſome ground inferred, that as in Egypt about Zoan, the Nile is divided into ſeveral ſtreams, before it falls into the Mediterranean ſea; ſo in the *vale of Siddim*, the waters of Jordan were, before the deſtruction of Sodom, divided in like manner into ſeveral branches before they came to that common place, into which the ſaid ſeveral branches emptied themſelves; as may be ſeen better by looking on the map hereunto belonging, than conceived by any deſcription in words. The ſame reaſon that occaſioned the river Nile to be divided into ſo many branches, in its lower part, or before it falls into the ſea, might likewiſe occaſion the ſame to be done to the river Jordan, in its lower part, or before it came to that place, where it was finally received, at leaſt above ground. It is then obvious why rivers, the further they run, grow greater and greater; and conſequently are apt to overflow, though not ſo ſuddenly, yet in a much larger manner and for a much longer time, towards their mouths, than towards their riſings. Hence, either by ſuch frequent overflowings, the Nile in proceſs of time made itſelf ſeveral paſſages in its lower part into the ſea, namely, where the ground was loweſt; or elſe they were made by the induſtry of the Egyptians, to remedy the damages that might accrue from the overflowing of the Nile in theſe lower 14. The river Jordan probably divided into ſeveral ſtreams in the vale of Siddim.

PART I. lower parts to too great an height, and from its continuance for too long a time. In like manner, the river Jordan being ſubject to ſomewhat like overflowings, as the river Nile, (of which we have intimation, Joſh. iii. 15.) it ſeems very probable, that either, in proceſs of time, it made itſelf different channels in its lower parts, where it found low ground; or elſe, that the inhabitants opened ſeveral channels for it, for the reaſons above mentioned, in reference to the Nile. The river Jordan having no viſible communication with the Ocean, or Main Sea, it is moſt reaſonably ſuppoſed, that its waters are conveyed into it by ſome ſubterraneous paſſage. And it is moſt rational to ſuppoſe, that before the deſtruction of Sodom and the adjoining cities, the waters of Jordan, into how many ſtreams ſoever they were divided in the vale of Siddim, did all empty themſelves [illegible] ſpacle of the waters [illegible] lay in the ſouthern part of the preſent ſea, (as may be ſeen in the map,) becauſe the courſe of the waters is ſouthwards.

15. The vale of Siddim turned into the ſea, called the Salt Sea.

4. And laſtly, it is obſervable, that what was before the deſtruction of Sodom a fruitful vale, came afterwards to be the Salt Sea. For the ſacred Hiſtorian expreſsly aſſerts, that what at the time of the fight, between the four kings with five, was the vale of Siddim, is the ſame now with that which is the Salt Sea. For his words are, Gen. xiv. 3. *All theſe were joined together in the vale of Siddim, which is the Salt Sea.* The ſame is confirmed, Gen. xix. 24, 25. *Then the Lord rained upon Sodom, and upon Gomorrah, brimſtone and fire from the Lord out of heaven. And he overthrew theſe cities, and all the plain, and all the inha-*

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inhabitants of the cities, and that which grew upon the ground. For here it is said, that God *overthrew*, as *the cities*, so *all the plain*, that is, *all the plain or vale of Siddim.* But now by *overthrowing the plain*, can well be meant nothing else, but God's so altering the place as to be no longer *a vale for pasture, and the like;* but instead thereof to become *a sea*, or large receptacle of water, called, from the great quantity of salt, wherewith its water is impregnated, the Salt Sea.

16. The brimstone and salt in these parts are to be ascribed to the divine judgment on Sodom, &c. rather than to any na-

It seems made a question by some, whether these parts did abound with brimstone and salt, or with sulphureous and saline matter, before the destruction of Sodom. That they abounded with *bitumen*, some infer from Gen. xiv. 10. where it is said, that *the vale of Siddim was full of slime-pits*; where the Hebrew word חמר, *chemar*, which we render [illegible] particularly the Seventy Interpreters, render [illegible] has spent [illegible] parts, is a quite different word, [illegible] that whatever is in these parts to be found of *sulphur*, *brimstone*, more properly so called, is rather to be looked upon as some remainders or effects of the brimstone rained down from heaven, than as the natural and original product of these parts. And the same, I think, is to be understood, as to that quantity of *saline* particles, wherewith either the waters or the earth hereabout is now impregnated. There are two considerations, which seem to me sufficiently to warrant this opinion; one of which is drawn from the nature of things, the other from the testimony of Revelation.

17. This confirmed by considerations drawn

That which is drawn from the nature of things, has regard to the nature of the *soil* in the vale of Siddim, before the destruction of Sodom; to the nature of *bitumen*, and also

PART I. alſo to the nature of *gophrith*, or *brimſtone*, more ſpecially ſo called; and laſtly, to the nature of *ſalt*. As to the nature of the ſoil in the vale of Siddim, it is evident, that it was originally a fruitful ſoil, yielding very good paſturage. For this was the motive, which induced Lot to make choice of this tract to ſojourn in.

from nature; and firſt, from the nature of the ſoil.

18. Secondly, from the nature of bitumen, eſpecially as to the places where it is produced. And the ſame may be confirmed (though, I think, it needs no confirmation) from the nature of *bitumen*, ſuppoſing the Hebrew word *chemar* to denote the ſame. For, upon comparing paſſages of natural hiſtory one with the other, it will appear, that *bitumen* is found in the richeſt ſoils. Thus we read Gen. xi. 3. that the builders of the city and tower of Babel had brick for ſtone, and *chemar* (which we render *ſlime*, the Seventy Interpreters and others, *aſphaltus* or *bitumen*) for mortar. Now the place, where this work was undertaken, was the valley of Shinar, which, by the agreement of all writers, is repreſented as of a more than ordinary rich ſoil. In like manner we read, Exod. ii. 3. that the ark of bulruſhes wherein Moſes was put, was daubed with *chemar* and *pitch*; where we render *chemar*, as elſewhere, *ſlime*, the Septuagint and other verſions, *bitumen*. Now the poor Hebrew woman, Moſes's mother, making uſe of *bitumen*, it is not improbable that it abounds in Egypt about the Nile, which is likewiſe of a very rich ſoil. Whence it ſeems rational to ſuppoſe, that the vale of Siddim abounding with pits of *chemar*, before the deſtruction of Sodom, was of a like nature with the vale of Shinar, or the parts of Egypt along the Nile, that is, of a very rich fruitful ſoil naturally.

19. Thirdly, from the nature of brimſtone and ſalt. But now if we conſider the places, where *gophrith* or *brimſtone* more ſpecially ſo called, and where *ſalt* or *ſaline matter* is found, they will, I ſuppoſe, be of a different nature; not of a rich and fruitful ſoil, but of a barren one and unfruitful. And therefore, from this *phyſical* or *natural* conſideration, it ſeems rational to infer, that whatever of *gophrith*, i. e. *ſulphur* or *brimſtone* more properly ſo called, and whatever of *ſalt* or *ſaline matter* is or has been found in the parts we are ſpeaking of, ſince the deſtruction

of Sodom, it has been the relics or effects of the divine vengeance, and was not there before.

20. The same confirmed from Scripture, and firſt from Deut. xxix. 22.

This hypotheſis may, I think, receive no little confirmation from ſeveral expreſſions in ſacred writ. Among which that already mentioned, Deut. xxix. 22—24. ſhall ſtand firſt: *When they ſee the plagues of that land,—that the whole land is brimſtone, and ſalt, and burning; that it is not ſown, nor beareth, nor any graſs groweth thereon, (like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath;) even all nations ſhall ſay, Wherefore has the Lord done thus unto this land? What meaneth the heat of this great anger?* It is, I think, ſufficiently evident to a common underſtanding, that the *land's becoming brimſtone, and ſalt, and burning*, is here mentioned, as a true and proper effect of the divine *anger* and *wrath* upon the ſaid land: and whereas this great puniſhment is compared to the *overthrow of Sodom*; it ſeems naturally to follow, that the land of Sodom's becoming *brimſtone* and *ſalt*, was a true and proper effect of the great anger of the Lord againſt it. Moreover, that the *burning* or *fire* rained down from heaven on Sodom, was a true effect of the divine wrath, no one in his right ſenſes will deny; but now *brimſtone* and *ſalt* are here mentioned, not only with, but before *burning*, and therefore are to be looked on, as equal effects of the divine wrath. Nay, it is expreſsly ſaid, Gen. xix. 24. that God rained down *brimſtone as well as fire out of heaven upon Sodom*; and it is an opinion received by the Jewiſh doctors, that *ſalt* was rained down together with the brimſtone and fire. What is added more concerning the ſaid land's becoming (not only *brimſtone, and ſalt, and burning*, but alſo) *not ſown, nor bearing, nor any graſs growing thereon*, is repreſented likewiſe as effects of the divine judgment upon ſuch a land, as it had been upon the land of Sodom. But this diſtinction may be truly made, that the *brimſtone, and ſalt, and burning*, were the *immediate* effects of the divine vengeance on Sodom and the reſt; whereas the *not being ſown, nor bearing, nor any graſs growing thereon*, were the *mediate* effects

PART I. effects thereof, that is, ſuch as followed from the land's being made *brimſtone, and ſalt, and burning.* Though it is poſſible, that by the *burning* here mentioned may be denoted, not only the fire rained down from heaven, but alſo the *burning* or *heat* that naturally ariſes from brimſtone and ſalt, incorporated with land, and whereby the land is rendered barren, not fit to be *ſown*, and ſuch as *graſs will not grow upon.*

21. Secondly, from Judg. ix. 45. And this may be confirmed by the next place of Scripture to be cited, viz. Judg. ix. 45. where we read, that Abimelech the ſon of Gideon, having taken Shechem, *beat it down, and ſowed it with ſalt.* Where by Abimelech's *ſowing it with ſalt*, ſeveral commentators underſtand that he did ſo, in token that for the future it ſhould lie deſolate and barren, foraſmuch as ſalt is [illegible] barrenneſs.

22. [illegible] here we ſee a *ſalt* [illegible] land, which by reaſon of its barren- [illegible] *not inhabited.*

23. Fourthly, from Zephan. ii. 9. There remains one place more of Scripture to be taken notice of, and it is Zephan. ii. 9. *As I live, ſaith the Lord,—ſurely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and ſalt-pits, and a perpetual deſolation.* This text is apparently very pertinent to our purpoſe, inaſmuch as here is an alluſion made expreſsly to the puniſhment of Sodom and Gomorrah; and alſo it is here clearly intimated, that one part of the puniſhment of Sodom and Gomorrah was this, their being made *ſalt-pits.*

24. Lastly, from Gen. xiii. 10. In a word, Mr. Maundrell[a] tells us, that the water of

[a] Journey from Aleppo to Jeruſalem, p. 82, 83.

the

the lake is ſalt to the higheſt degree; and that, coming near the lake or ſea, he paſſed through a kind of coppice of buſhes and reeds. In the midſt of which their guide, who was an Arab, ſhewed him and his companions a fountain of freſh water, riſing not a furlong from the ſea. *Freſh water*, ſays Mr. Maundrell, he called it, but we found it *brackiſh*. So that it ſeems, it is only freſh comparatively, that is, it is *not ſalt to the higheſt degree*, as the ſea itſelf is. Now had the ſoil been always thus impregnated with ſalt, the waters muſt have been ſo too. But a place, where only ſalt or brackiſh water is to be had, or where it is ſo for the generality only, is no commodious place for paſturage. And therefore, when we are told, Gen. xiii. 10. that one motive that induced Lot to make choice of the *plain of Jordan*, particularly the part of it about Sodom, to ſojourn in, was its being *well watered*; it is rationally to be ſuppoſed, that the waters in thoſe parts were then not brackiſh, but freſh. And this may ſuffice to ſhew, what was the [illegible] Sodom, and the adjoining [illegible] and what the ſame became [illegible] juſt judgment of God.

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I ſhall now adjoin ſome particulars [illegible] taken out of Mr. Maundrell [illegible] Geography of the New Teſtament, [illegible] to be referred to this place. [illegible] ing within about half an hour [illegible] ground uneven, and varied into hillocks; much resembling thoſe places in England, where there have been anciently lime-kilns. Whether theſe might be the pits, into which the kings of Sodom and Gomorrah were overthrown by the four kings, I will not, ſays he, determine. Then he takes notice of the fountain of freſh water, as the Arab called it, above mentioned.

adjacent tract, taken from Mr. Maundrell.

After which he tells us, that the Dead Sea is incloſed, on the eaſt and weſt, with exceeding high mountains; on

26. The reputed extent of the Salt Sea.

* Journey from Aleppo to Jeruſalem, p. 82, 84.

the

PART I. the north it is bounded with the plain of Jericho, on which ſide it receives the waters of Jordan. On the ſouth it is open, and extends beyond the reach of the eye. It is ſaid to be twenty-four leagues long, and ſix or ſeven broad.

27. A ſulphureous ſtone here, capable of being poliſhed.

On the ſhore of the lake, or Dead Sea, we found, ſays he, a black ſort of pebble, which being held in the flame of a candle, ſoon burns, and yields a ſmoke of an intolerable ſtench. It has this property, that it loſes only of its weight, but not of its bulk, by burning. The hills bordering upon the lake are ſaid to abound with this ſort of ſulphureous ſtones. I ſaw pieces of it, ſays my author, at the convent of St. John in the wilderneſs, two feet ſquare. They were carved in *baſſo relievo*, and poliſhed to as great a luſtre as black marble is capable of, and were deſigned for the ornament of the new church at the convent.

28. Of the bitumen here.

As for the *bitumen*, for which this ſea has been ſo famous, there was none [illegible] Mr. Maundrell. But [illegible] on both ſides in grea[t] plenty. I had [illegible] lumps of it brought [illegible] bles pitch, and cannot [illegible] but by the ſulphureou[s] [illegible]

29. Of Lot's wife.

On the weſt ſide of the ſea is a ſmall promontory, near which, as our guide told us, ſtood the monument of Lot's metamorphoſed wife; part of which, if they may be credited, is viſible at this day.

30. Of the Apples of Sodom.

[illegible] for the *apples of Sodom* ſo much talked of, I neither ſaw nor heard of any hereabouts. Nor was there any tree to be ſeen near the lake, from which one might expect ſuch a kind of fruit. Which induces me, ſays Mr. Maundrell, to believe, that there may be a greater deceit in this fruit, than that which is uſually reported of it; and that its very being, as well as its beauty, is a fiction, only kept up (as, my Lord Bacon obſerves, many other falſe notions are) becauſe it ſerves for a good alluſion, and helps the poets to a ſimilitude. Such is the account given

us,

us, by the late reverend and ingenious Mr. Maundrell, of the *Aſphaltite Lake*, (or *Dead Sea*, called by Moſes the *Salt Sea*, and ſometimes the *Sea of the Plain*, and which was originally the vale of Siddim,) and the parts adjacent. CHAP. VIII.

31. Of the king of Ellaſar, and king of nations.

Having ſpoken of the vale of Siddim, wherein the five cities of Sodom, Gomorrah, Admah, Zeboim, and Bala, all of them once ſtood; and the five kings whereof were overcome by Chedorlaomer king of Elam, together with his confederates, Amraphel king of Shinar, Arioch king of Ellaſar, and Tidal king of nations; I proceed to enquire, where were ſeated the kingdoms of the two kings laſt mentioned. For as to the other two kingdoms of Elam and Shinar, their ſituation is known from what has been already ſaid, concerning the ſettlement of Elam, the ſon of Shem, in the province of Elimais, and the adjoining parts of Perſia; and concerning the land of Shinar. So that by the king of Elam and king of Shinar is to be underſtood much the ſame, as the then king of Perſia, and the king of Babylon. As for Ellaſar, whereof Arioch was king, it ſeems probably enough to be that country in Arabia, whoſe inhabitants are by Ptolemy called Eliſari. And the nations, of which Tidal is here ſaid to be king, are moſt probably the ſame with thoſe ſtyled (Joſh. xii. 23.) the *nations of Gilgal*; where by Gilgal, it is reaſonably conjectured, is not to be underſtood the place near the river Jordan, ſo named by Joſhua; but Galilee, and particularly that part of it which was called *Galilee of the nations*. For *Galilee of the nations*, and the *nations of Galilee*, may well be taken for two expreſſions denoting one and the ſame country. The grounds on which this interpretation of the *nations of Gilgal* is founded, ſhall be taken notice of, when we come to the geography of the book of Joſhua.

32. Of Dan, Laiſh.

As for Dan, whither Abraham followed after Chedorlaomer, and where he fell upon him, and worſted him, it is ſo named, Gen. xiv. 14. proleptically; this name being not given to it till long after, as we learn, Judg. xviii. 29. Its name before was Laiſh, as we learn in the ſame text:

or,

PART I. or, as it is otherwiſe called with ſome variation, Leſhem, Joſh. xix. 47. The ſame is probably enough thought to be the Laſhah mentioned Gen. x. 19. as one of the borders of the land of Canaan. It was called in the times of the New Teſtament, Cæſarea Philippi; and accordingly under that name I have ſpoken of it in my Geography of the New Teſtament, Part I. chap. vi. §. 5.

33. Of Hobah. Abraham, having ſmote the army of Chedorlaomer, and put him to flight, purſued after him to Hobah, which place is not, as I can find, any where elſe mentioned in ſacred writ. And therefore we muſt be content with the general deſcription, given of its ſituation by the ſacred Hiſtorian in this chapter, where he tells us, v. 15. that it was *on the left hand of Damaſcus*. As for the city of Damaſcus, I have ſpoken largely of it in my Geography of the New Teſtament, Part II. chap. i. §. 2.

34. Of Salem, and the valley of Shaveh. So likewiſe in my Geography of the New Teſtament, Part I. chap. ii. §. 4. I have ſpoken of Salem, whereof Melchiſedek was king, and which is generally agreed to be the ſame afterwards called Jeruſalem. The *valley of Shaveh*, which, the ſacred Hiſtorian here tells us, was the ſame with the King's dale, is one of the valleys near Jeruſalem, and thought by ſome to be the ſame with the *valley of Jehoſhaphat*, or that valley which lies between Jeruſalem and mount Olivet, and through which the brook Cedron runs.

35. Of Hebron. We have now taken ſufficient notice of the ſeveral places mentioned in Gen. xiii. and xiv. except Hebron; whither Abraham removed, after he and Lot were ſeparated one from the other. This is a city frequently mentioned in the ſacred hiſtory, and of great repute in thoſe days; and therefore I ſhall inſiſt the longer upon it.

36. Called before Kirjath-Arba, and why. It ſeems to have the name of Hebron given it by the Iſraelites, whereas it was before called Kirjath-Arba, Joſh. xiv. 15. or the city of Arba, as it is rendered Joſh. xv. 13. The word *Arba* in the Hebrew language denotes *four*; and from hence and from Joſh. xiv. 15. wrong interpreted, there ſeems to have ariſen a fabulous tradition among the Jewiſh

Jewiſh writers, that this city had the name of Kirjath-Arba given it, as denoting the *City of Four*, becauſe there were buried here four moſt illuſtrious men, Adam, Abraham, Iſaac, and Jacob; as alſo four illuſtrious women, Eve, Sarah, Rebecca, and Leah. That all the other perſons here mentioned, except Adam and Eve, were buried near Hebron, is evident from the ſacred hiſtory. But that Adam alſo and Eve were buried here is only a fabulous tradition, which ſeems to have ariſen (as I before intimated) from a miſinterpretation of Joſh. xiv. 15. *The name of Hebron before was* (*Kirjath-Arba*, i. e.) *the city of Arba, a great man among the Anakims:* which the Jews underſtand thus: *The name of Hebron before was* (*Kirjath-Arba*, i. e.) *the City of Four: one of which was Adam, that lies here among the Anakims.* For as the word *Arba* in Hebrew denotes *four;* ſo the word *Adam* denotes *man.* But that the former interpretation is the trueſt, is evident from Joſh. xv. 13, 14. where we are expreſsly told, that Arba was the father of Anak, and that when Caleb made himſelf maſter of Hebron, he *drove from thence the three ſons of Anak, Sheſhai, Ahiman,* and *Talmai.* As for the gigantic ſtature of the Anakims, ſo frequently taken notice of in Scripture, I ſhall ſpeak of it in a more proper place. CHAP. VIII.

37. The antiquity of Hebron, and its ſituation.

Proceed we here to obſerve the antiquity of this city, which is ſet forth Num. xiii. 22. where we are told, that *it was built ſeven years before Zoan in Egypt;* which Zoan, as it was the royal city of the Pharaohs, or ancient kings of Egypt, ſo it ſeems to have been boaſted of by the Egyptians on account of its antiquity. Wherefore Moſes, to ſet forth the great antiquity of Hebron, ſays, that it was built before Zoan. Being not yet come to the diviſion of the land of Canaan among the tribes of Iſrael, it will be proper to ſay no more of the ſituation of Hebron, than that it was ſeated in the hill-country in the ſouthern part of Canaan, on the ridge of mountains, which run ſouthward from Jeruſalem.

38. What remarkable

This city, as it is famous in ſacred ſtory for Abraham's ſojourning in the neighbourhood thereof, and buying there

PART I. there a burying-place for his family, (of which more by and by;) ſo was it famous in after-ages for king David's keeping his court here for the firſt ſeven years of his reign, till he took Jeruſalem. It is alſo ſuppoſed to have been the dwelling-place of Zacharias and Elizabeth, the parents of St. John the Baptiſt. This is certain, that it was one of the cities given to the Levites, and a city of refuge; Joſh. xxi. 13. And perhaps it took the name of Hebron, from Hebron one of the ſons of Kohath, and grandſon of Levi. It is indeed ſaid, that Caleb gave it the name of Hebron, from a ſon of his of that name: but I am yet to ſeek whence it is known that Caleb had any ſuch ſon: I do not find that the Scriptures make mention of any ſuch.

for; and why named Hebron.

39. A biſhop's ſee.

When the Chriſtians had conquered Paleſtine, it was made a biſhop's ſee, as we are told by the writers of thoſe times: and I am apt to think it was ſo, long before that, namely, in the more early ages of Chriſtianity. For Socrates the eccleſiaſtical hiſtorian tells us of the emperor Theodoſius the younger, that when the biſhop of Chebron had ended his life at Conſtantinople, the emperor deſired to have his hair-cloth caſſock, which (although it was very foul and naſty) he wore inſtead of a cloke, believing he ſhould thereby partake of ſomething of the dead biſhop's ſanctity. Now what we write Hebron is always writ by the Greeks Χεβρὼν, *Chebron*; and therefore the biſhop of Chebron mentioned by Socrates might be the biſhop of the city we are ſpeaking of.

40. Of the plain of Mamre; and firſt of its name.

Having ſpoken of the city Hebron itſelf, we muſt now ſpeak particularly of the plain of Mamre in the neighbourhood thereof, and wherein Abraham for ſome time dwelt, *building there an altar unto the Lord*, (Gen. xiii. 18.) as he did in other places where he reſided, or made any conſiderable ſtay. As to the name of this plain or valley, it probably was ſo called from that Mamre, who is mentioned with thoſe that went with Abraham, when he purſued after Chedorlaomer, and reſcued his kinſman Lot; and who probably was the poſſeſſor of the plain, wherein

wherein Abraham ſojourned. Nay, ſo great and conſiderable a perſon does this Mamre ſeem to have been, that from him likely the city of Hebron itſelf was called Mamre, as appears from Gen. xxxv. 27. where it is ſaid that Jacob came unto Iſaac his father, *unto Mamre, unto the city of Arba, which is Hebron.* Where, according to all the ancient verſions, Mamre, the city of Arba, and Hebron, are all three equivalent terms, and the latter in order deſigned as exegetical or explanatory of the former. And the ſame is confirmed from Gen. xxiii. 19. where it is ſaid, that *Abraham buried Sarah in the cave of the field of Machpelah, before Mamre: the ſame is Hebron in the land of Canaan.* Hence not only all the ancient verſions, (as is before obſerved,) but Euſebius, and after him Jerom, do both of them, in their account of Mamre, tell us that it was the ſame as Hebron. And it is very likely that it might frequently, if not generally, be denoted under this name by the Hebrews, in reſpect of Mamre, Abraham's friend, till it took afterwards the name of Hebron. CHAP. VIII.

41. The ſituation of the plain of Mamre.

As to the ſituation of the *plain of Mamre*, it is evident from the Scripture hiſtory, that it lay by Hebron; and it is not to be reaſonably doubted, but that it is the very ſame which is called, Gen. xxxvii. 14. *the vale of Hebron.* We are told, that it is fifteen furlongs, *i. e.* near two miles from Hebron, ſouthward; and that it is (or at leaſt was formerly) a fertile and pleaſant valley, which may be reaſonably ſuppoſed from Abraham's making choice of it to ſojourn in.

42. Of the oak of Mamre.

It is remarkable in ſacred hiſtory for Abraham's entertaining there three angels under an oak, which oak alſo became very famous in after-ages; inſomuch that ſuperſtitious worſhip came to be performed there. This the great Conſtantine, eſteemed the firſt Chriſtian emperor of the Romans, put a ſtop to by a letter written to Euſebius, biſhop of Ceſarea in Paleſtine, to that purpoſe. Some will have the forementioned tree not to have been an oak, but a turpentine tree.

As the altar abuſed here to ſuperſtition was, by the

PART I. order of Conſtantine the Great, pulled down and deſtroyed; ſo a church was built there by the orders of the ſame pious prince. There was alſo another church erected not far from the former, by Helena, the religious mother of Conſtantine, over the cave where Abraham and the other patriarchs were buried. And though the city Hebron is utterly ruined, as our worthy countryman and gentleman, Mr. George Sandys, informs us, yet the graves of the patriarchs are much viſited by pilgrims.

43. An oratory or church built there.

44. A diſtinction to be made, between what God promiſed the Iſraelites for a *poſſeſſion*, and what for *dominion*.

In Gen. xv. Moſes relates, how God renewed his promiſe to Abraham, of giving the land of Canaan to his poſterity for an inheritance, ver. 7. which promiſe God was pleaſed to confirm them with a ſign and a viſion, ver. 8—16. In this viſion (as is probable) God not only repeated his promiſe of giving the land of Canaan *for an inheritance* to the ſeed of Abraham, but withal further promiſed to give unto his ſeed the *dominion* of a much larger tract; namely, of all the country, *from the river of Egypt, unto the great river, the river Euphrates*; that is, the country of the *Kenites, and Kenizzites, and Kadmonites, and Rephaims*, as well as of the *Hittites, and Perizzites, and Amorites, and Canaanites, and Girgaſhites, and Jebuſites*. This diſtinction between what God promiſed to give, and actually did give to the Iſraelites for a *poſſeſſion*; and what he promiſed to give, and actually did give to them the *dominion* of, is of good uſe for the clearer underſtanding of the ſacred hiſtory, and of God's veracity in making good his promiſes to the patriarchs; and is indeed no other, than what is nicely obſerved in the ſacred writings themſelves. For herein we read frequently of God's giving the *land of Canaan* for a *poſſeſſion* to the ſeed of Abraham; but I do not remember the ſame is any where ſaid of all the adjoining countries, which, though lying *out* of the borders of the land of Canaan, were yet under the *dominion* of the Iſraelites for ſome time. It is indeed ſaid of ſome of theſe, viz. of the kingdom of Og king

[a] Gen. xvii. 8. and xlviii. 4. Lev. xiv. 34.

of

of Bashan, and the kingdom of Sihon king of the Amorites, on the east of Jordan; that *Moses gave them for a* possession *unto the Reubenites, and Gadites, and the half tribe of Manasseh*, Josh. xii. 6. Of the rest of the lands lying between the river of Egypt and the Euphrates, it is no where, I think, said of them, that God would give them to the Israelites for a *possession*; but only in general, that he would *give* them, (as in this place, Gen. xv. 18.) namely, so as that they should be tributary to the Israelites. This is more clearly expressed, Deut. xi. 24, 25. *Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be. There shall no man be able to stand before you; the Lord your God shall lay the fear and the dread of you upon all the land*, &c. By what is here said (ver. 25.) of the Lord's laying the *fear* and *dread* of the Israelites on the inhabitants of these parts, insomuch that they should not *be able to stand* before them, seems to be plainly denoted, in what sense *all* this large tract mentioned ver. 24. was to be the Israelites, namely, all as to *dominion*, though not as to *possession*. And agreeably to the extent of the *dominion* of the Israelites here specified, we are told, 1 Kings iv. 21. that *Solomon reigned over all kingdoms, from the river, unto the land of the Philistines, and unto the border of Egypt*. But though the bounds of the Israelitish *dominions* did for some time reach thus far; yet we find the bounds of the Israelitish *possessions* to be set out much narrower by Moses, Numb. xxxiv. 1—15. And here, ver. 2. the distinction I am speaking of is very plainly inculcated to the Israelites by God's command; *Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof,) then your south quarter shall be*, &c. Where the words inserted by way of parenthesis, *viz. This is the land that shall fall unto you for an inheritance*, do plainly imply thus much, that what else

PART I. God ſhould give unto them, he gave it them, not as part of their *inheritance*, but of their *dominions*.

45. The import of God's giving a land for a *poſſeſſion*.

The diſtinction I am eſtabliſhing will, I think, be put beyond all diſpute by one obſervation more, concerning the import of God's giving a country *for a poſſeſſion*. For hereby is, I think, meant, God's giving to a people a *right* and *title* to the poſſeſſion of the ſaid country, ſo as that the former inhabitants have no longer any claim thereto; and though the people, to whom God thus gives it, may by their impiety provoke God to ſuffer them to be actually *diſpoſſeſſed* of the ſaid country, yet they ſtill retain a divine right and title to the *repoſſeſſing* of the ſame, as ſoon as they return to their due obedience to God. Accordingly, during the captivity of the Jews in Babylonia, the land of Canaan is ſtyled *their own land*; and God's putting an end to that captivity is all along expreſſed in Ezekiel, by God's cauſing them to *return into their own land*, Ezek. xxxiv. 13. and xxxvi. 24, &c. Whence may be reaſonably inferred, that though God had put the Jews out of actual *poſſeſſion* of the land of Canaan, by ſuffering them to be carried away captive; yet he had not thereby put them out of all *right* and *title* to the poſſeſſion thereof; for if ſo, then it could not have been called any longer *their own land*.

46. The land of Canaan, in what ſenſe given by God to the Jews for an *everlaſting poſſeſſion*.

And perhaps this obſervation will afford us the beſt expoſition of thoſe texts, wherein God promiſed to Abraham, and the other patriarchs, to give to their ſeed the land of Canaan for an *everlaſting poſſeſſion*. For this will be literally true, if by God's giving the land of Canaan for an *everlaſting poſſeſſion*, be underſtood not as to the *perpetuity* of the *actual* poſſeſſion of it, but as to the perpetuity of *right* and *title* to the ſaid poſſeſſion, upon performing the condition required of them, namely, obedience to the will of God, duly made known unto them. Agreeably hereto, it is, I think, an opinion not ill-grounded, and therefore generally received, that, upon the general converſion of the Jews to Chriſtianity, they ſhall again hereafter (as formerly) be brought by the divine Pro-

Providence into that, which may be ſtill called *their own land*, in reſpect of the divine right and title given them thereto, through all generations to come. To conclude this point, the import I aſſign to the ſcriptural expreſſion of *giving a land for a poſſeſſion*, cannot ſeem ſtrange; ſince it is no other, than that wherein we uſe the like expreſſion among us, of *giving one an eſtate*. For, if no limitation be expreſſed thereby, according to common acceptation is underſtood, not only giving one actual poſſeſſion of the eſtate, but a perpetuity of right and title to the ſaid poſſeſſion. CHAP. VIII.

17. Of the *river of Egypt*, peculiarly ſo ſtyled in Scripture.

Having largely ſhewn, in what ſenſe the promiſe made by God, in Gen. xv. 18, &c. is to be underſtood, I come now to ſpeak diſtinctly of the particulars therein contained. And firſt to begin with the two bounds here aſſigned, *from the river of Egypt, unto the great river, the river Euphrates*. This laſt is ſufficiently known, by what has been ſaid already; we are therefore only to enquire, what river is here meant by the *river of Egypt*. That hereby is not to be underſtood the great river of Egypt, called the Nile, (as ſome have imagined,) may be reaſonably enough inferred from this very text. For the Euphrates being here ſtyled the *great river*, it may be reaſonably ſuppoſed, that the other river here mentioned with it, is not a *great river*, but ſome *leſſer river*; and conſequently not the river Nile, there being no ſuch diſparity as to the greatneſs of the Nile and the Euphrates, (eſpecially as to that part of the Euphrates, to which the dominion of the Iſraelites was to extend,) as that one ſhould be ſtyled the *great river*, when mentioned with or compared to the other. And the ſame will further appear from other places of Scripture, where mention is made of *the river of Egypt*. To inſtance in ſome of them, Moſes ſpeaking, Num. xxxiv. 5. of the ſouth border of the land of Iſrael, ſays, that *it ſhall fetch a compaſs from Azmon unto the river of Egypt, and the goings out of it ſhall be at the ſea*. Accordingly we read, Joſh. xv. 4. that the ſouth coaſt *paſſed toward Azmon, and went out unto*

PART I. *the river of Egypt, and the goings out of that coaſt were at the ſea.* From the two places forecited it is evident, that the *river of Egypt* was a part of the *ſouth border* of the land of Iſrael. But now it is well known, that the land of Iſrael, i. e. the land divided among the twelve tribes of Iſrael, did not reach to the river Nile. Therefore it evidently follows, that the *river of Egypt* ſo called in Scripture was a diſtinct river from the Nile; and was ſome leſſer river that ran not far off from Gaza, a city in the ſouth border of the land of Iſrael. And this is expreſsly confirmed, ver. 47. of this ſame 15th chapter of Joſhua; where an enumeration being made of the cities belonging to the tribe of Judah, among the reſt is mentioned *Gaza, with her towns and her villages, unto the river of Egypt.* Whence it may be clearly inferred, that the *river of Egypt* was not far from the city of Gaza.

Of the Kenites.

48. The ſituation of the two boundaries of the Iſraelitical dominion being thus known, namely, of the river Euphrates, and the *river of Egypt*; we are next to enquire after the ſituation of the ſeveral people here mentioned, and whoſe countries ſhould lie within either the *poſſeſſion*, or elſe the *dominion* of the children of Iſrael. The firſt people here mentioned by Moſes are the Kenites. Some, for want of obſerving the forementioned diſtinction, between the *poſſeſſion* and the *dominion* promiſed to the Iſraelites, have thought that the Kenites were deſcendants of Canaan. But it is much more probable that they were of a different race. From 1 Sam. xv. 6. we may receive clear light as to the ſituation of them, and good light as to their deſcent. For Saul being ſent by God's ſpecial command to deſtroy the Amalekites, we there read, that he *ſaid unto the Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt.* Now what is here ſaid of the Kenites *ſhewing kindneſs to the children of Iſrael when they came up out of Egypt*, is to be underſtood (as is obſerved in the margin of our Bible) of the kindneſs

ſhewn

shewn to them by the father-in-law of Moses, and his family, and people. • But the father-in-law of Moses is expressly said to be[c], not only the priest of Midian, but also a Midianite himself; and so was descended of Midian or Madian, one of Abraham's sons by Keturah. So that the Kenites were probably a branch of the Midianites; which is the more probable, inasmuch as what is here said in Samuel, of the Kenites dwelling among the Amalekites, may be observed of the Midianites from other places of Scripture. For it is evident from several places of sacred writ, that the Midianites, as well as Ishmaelites and Amalekites, were some of those *mixed people*, that dwelt intermixed one with another, from Havilah unto Shur. Upon the whole therefore it may be rationally concluded, that by the Kenites are here to be understood a people of the north-west part of Arabia Petræa, from the south border of the land of Israel, to the Red sea; to which the Israelitish dominion should extend for some time. CHAP. VIII.

49. Of the Kenizzites.

We have not so much certainty, who the Kenizzites were. But they being mentioned by Moses next to the Kenites, and between these and the Kadmonites, this may be some argument to incline us to think, that they were also situated between the Kenites and the Kadmonites. And the same will be confirmed by this consideration, that since the people lying between the Kenites and Kadmonites were subject to the dominion of the Israelites, as well as the Kenites and Kadmonites themselves; therefore it is not likely that the sacred Historian would pass them over without mentioning them; and if he mentioned them, then they must be denoted by this name of the Kenizzites. And that they are so denoted, is not improbable, if we observe, that one of the grandsons of Esau was named Kenaz; the plural whereof is Kenezim, i. e. Kenezites. Since therefore it is certain, that the Edomites were some time under the dominion of the Israelites, it is not unlikely, that they might be denoted in this place by the name of Kenezites.

[c] Exod. xviii. 1. compared with Numb. x. 29.

The

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50. Of the Kadmonites.

The word Kadmonites denotes as much as Eaſtern, or Eaſt-country people; ſo that it is an opinion probable enough, that thereby are denoted all the people living on the eaſt of Jordan; whoſe countries were, in proceſs of time, either poſſeſſed by the Iſraelites, as the kingdoms of Og and Sihon, or elſe were ſubdued by the Iſraelites, and for ſome time under their dominion, as the land of the Moabites, Amorites, &c.

51. Of the Perezites and Girgaſhites.

Of the other people here mentioned, the Hittites, Perezites, Rephaims, Amorites, Canaanites, Girgaſhites, and Jebuſites, I have ſpoken of them all already, except the Perezites and Rephaims. As to the Perezites, it is not to be doubted, but they were deſcendants of Canaan, and ſeated within the land of Canaan; but in what part it is not ſo eaſy to determine. Upon comparing all the ſeveral places of Scripture, where the families or nations of Canaan are mentioned, I find ſeven nations to be reckoned up in three places, (Deut. vii. 1. Joſh. iii. 10. and xxiv. 11.) namely, the Canaanite, the Hittite, the Hivite, the Perezite, the Girgaſhite, the Amorite, and the Jebuſite. And of theſe, I find but ſix mentioned in ten places; and in nine of theſe ten places, the nation of the ſeven before mentioned, which is omitted, is the Girgaſhite: in the other of the ten places, the Girgaſhite is mentioned, and the Hivite omitted. In one place there are but five mentioned, the Canaanite and the Girgaſhite being omitted. What may be inferred from hence is this, that the Girgaſhite was probably a very ſmall nation; and, as ſuch, is therefore moſt frequently, either wholly omitted, or elſe comprehended under ſome other name; and that likely, under the name of the Hivites, or elſe Perezites. It may be ſome motive to induce us to believe, that they may be comprehended under the Hivites, becauſe that, whereas in nine places of ten the Girgaſhite is omitted, and the Hivite mentioned, in the tenth place the Girgaſhite is mentioned, and the Hivite omitted. To which may be added, that it is pretty clear, that the Hivites and Girgaſhites were neighbouring nations; foraſmuch as the Hivites are expreſsly

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prefely ſaid in Scripture to inhabit the parts of Canaan adjoining to mount Lebanon or Libanus, and particularly the eaſtern part thereof about mount Hermon; and the Girgaſhites are probably ſuppoſed to have been ſeated about the ſea of Galilee; ſince we read of the Gergeſens inhabiting thoſe parts in the times of the Goſpel. If this be not ſufficient to induce us to believe, that the Girgaſhites were frequently comprehended under the Hivites; there are other conſiderations, which tend to induce us to believe that they may be comprehended under the name of the Perezites. If we conſult Gen. x. 15—18. where Moſes does as it were profeſſedly reckon up the ſeveral families, or ſub-nations of Canaan; we there find no mention made of the Perezite. So that it may be probably inferred, that the name Perezite was not derived from any ſon of Canaan of that name, but from ſome circumſtance relating to the ſituation, or way of living of ſome of Canaan's deſcendants. Since therefore it is evident from Scripture, that the Perezites lived in the mountainous and woody parts of the land of Canaan; and ſince the word פרזות, *Perazoth*, denotes in Hebrew, *villages*; hence it may be probably conjectured, that ſuch of the Canaanites in general, that lived not in cities or towns well frequented, but in villages or places leſs frequented (as being ſituated in the woods and mountains,) were comprehended under the name of פרזים, *Perazim* or *Perezites*, i. e. *villagers* or *ruſtics*, of what particular nation ſoever they were.

52. Of the Rephaim.

Of the ten people mentioned Gen. xv. 19—21. there remain only the Rephaim to be ſpoken of. We find a people of the ſame name mentioned Gen. xiv. 5. As to the import of the name, I ſhall only obſerve here in general, that it is agreed by the learned in the Hebrew language, that it denotes men of a gigantic or extraordinary ſtature or ſtrength. As to their ſituation, it is pretty clear from Scripture, particularly from Gen. xiv. 5. that ſome of them were ſituated on the eaſt of Jordan, adjoining to the Zuzims and Emims. But ſince the Rephaims here mentioned are mentioned between the Hittites, Perezites, Amor-

PART I. Amorites, &c. who lived within the land of Canaan, and ſo on the weſt of Jordan; for theſe reaſons I am induced, by theſe Rephaims, rather to underſtand the inhabitants of the valley in the land of Canaan, lying between Jeruſalem and Bethlehem, called the *valley of the Rephaim* or *Giants*, and mentioned in ſeveral places of Scripture, as Joſh. xv. 8. and xvii. 16. From which two texts it is evident, that this valley lay near to Jeruſalem, and that through or by it paſſed the boundary between the tribes of Judah and Benjamin. I ſhall ſpeak more of this valley hereafter in a more proper place.

53. Of the well Beer-lahai-roi.

In Gen. xvi. Moſes acquaints us, how Hagar (being dealt with hardly by her miſtreſs Sarah, for that ſhe deſpiſed her miſtreſs on account of her being barren) fled into the wilderneſs, and there was found by the angel of the Lord, at a fountain in the way to Shur; which fountain or well was therefore called Beer-lahai-roi, i. e. the *well of him that lives and ſees me*, and was ſituated between Kadeſh and Bered. Now we have above obſerved, that Shur was the name of that part of Arabia Petræa which adjoins to Egypt and the Red ſea. And Kadeſh was a city lying on the edge of the land of Canaan, to the ſouth of Hebron. So that this fountain or well was ſituated ſomewhere between Kadeſh and Shur. The place Bered here mentioned, being no where elſe found in the Scriptures, will afford us no light as to the more particular ſituation of it. However, it is very probable, that it was not far from Gerar, (of which by and by,) ſince, whilſt Abraham ſojourned in theſe parts, we read, that Iſaac came from the way of the well Lahai-roi, or Beer-lahai-roi; and alſo that, after Abraham's death, Iſaac dwelt for ſome time by the ſame place, Gen. xxiv. 62. and xxv. 11.

54. Of Gerar.

Moſes having given us account, Gen. xvii. of the inſtitution of Circumciſion; and Gen. xviii. and xix. of the deſtruction of Sodom and Gomorrah, (of which I have treated already,) he informs us, Gen. xx. of Abraham's removal from the parts about Hebron, more ſouthward between Kadeſh and Shur, and ſojourning in Gerar. This

place

CHAP. VIII.

place is frequently mentioned in the hiſtory of Abraham and Iſaac. It appears from Gen. x. 19. (where Moſes marks out the four ſides of the land of Canaan) that Gerar was ſeated in the angle, where the ſouth and weſt ſides of Canaan met. It may alſo be inferred from the ſaid text, that it was not far from Gaza, of which I have ſpoken in my Geography of the New Teſtament, Part II. chap. ii. §. 6. It is evident from what is ſaid of Gerar, in relation to the hiſtory of Abraham and Iſaac, that it was a regal city, and the uſual name of the kings thereof ſeems to have been Abimelech; as Pharaoh was the uſual name of the kings of Egypt, in thoſe more early times. The kings of Gerar were in all probability Philiſtines by extraction: for the kingdom of Gerar is expreſsly reckoned within the *land of the Philiſtines*, Gen. xxi. 32, 34.

55. Of the wilderneſs of Paran.

During Abraham's ſojourning in theſe parts, Iſaac was born; who ſome time after being mocked by Iſhmael, Hagar's ſon, at Sarah's motion, and upon God's approbation, Iſhmael with his mother was ſent away, and dwelt in the wilderneſs of Paran, adjoining to Kadeſh already mentioned; and of which more will be ſaid, when we come to ſpeak of the travels of the Iſraelites through Arabia Petræa.

56. Of Beerſheba.

During the ſame time, Abraham and Abimelech made a covenant together, concerning a well which Abraham had digged: which well, from the oath mutually taken between the two forementioned perſons, was called *Beerſheba*, i. e. *the well of the oath*. Here *Abraham planted a grove, and called there on the name of the Lord, the everlaſting God*, Gen. xxi. 33. In proceſs of time, there was a city or conſiderable town built here, which is taken notice of by Heathen writers, by the name of Berzimma or Berſabe. The greateſt length of the land of Iſrael is frequently denoted in Scripture, by the diſtance from Beerſheba in the ſouth, to Dan in the north. Dr. Heylin tells us, that it was well fortified by the weſtern Chriſtians, when they were maſters of the Holy Land, as being a border-town of good importance.

Whilſt

PART I. Whilſt Abraham ſojourned at Beerſheba, it pleaſed God to make that ſignal trial of Abraham's obedience, by requiring him to go into the *land of Moriah*, and there *to offer his only ſon Iſaac, whom he loved, for a burnt-offering on one of the mountains, which God ſhould tell him of*, Gen. xxii. 2. From comparing this text with 2 Chron. iii. 1. it is, I think, generally received as an opinion not ill-grounded, that the Moriah to which Abraham was ordered to go, and on a mountain whereof he was to offer Iſaac, was no other than the mount Moriah, whereon Solomon built the temple; and on one part whereof, namely, mount Calvary, our Saviour did afterwards actually offer himſelf up to God for the redemption of mankind. Which offering of our bleſſed Saviour, as it ſeems to have been deſignedly prefigured by the intentional offering of Iſaac, (for in this ſenſe may perhaps be well enough, if not beſt underſtood, what is ſaid, Hebr. xi. 17.) ſo it might ſeem good to the divine wiſdom to aſſign the ſame place, for the typical offering of Iſaac; where in due time the antitype, our bleſſed Redeemer, was to be offered.

57. The land of Moriah.

58. Of the field and cave of Mach-pelah.

In the next chapter, viz. Gen. xxiii. we are informed of the death of Sarah, at Kirjath-arba or Hebron; and of *Abraham's buying the field of Ephron, which was in Mach-pelah, which was before Mamre, the field and the cave which was therein*:—and how *Abraham buried Sarah in the cave of the field of Mach-pelah, before Mamre.* Now from what has been ſaid above, concerning Mamre being another name for Hebron, and alſo of the adjacent plain of Mamre; it is eaſy to gather, whereabout was ſituated this field and cave in Mach-pelah. There ſeems however to be one particular worth our obſervation, namely, that here, and in other places of Scripture, Abraham is always related to buy this field and cave in Mach-pelah, of Ephron the Hittite, and in the preſence of the children of Heth: but Gen. xiv. 13. the plain of Mamre, wherein Abraham dwelt, is ſaid to be the plain of Mamre the Amorite. From this remark, in conjunction with what has been before obſerved, concerning the ſituation of the

Hittites

Hittites and Amorites, in the parts about Hebron, may be inferred thus much; that perhaps we have here got ſome footſteps of the boundary between the Hittites and Amorites in this tract; foraſmuch as we hence plainly learn, that the field of Ephron the Hittite did lie before Mamre or Hebron, which, as well as the adjacent plain, did belong to Mamre the Amorite. Where by the word *before*, may probably be denoted, to the weſt or ſouth-weſt of Mamre, and that on a double account; namely, becauſe it ſeems probable from the ſacred hiſtory, that Abraham ſtill dwelt at Beerſheba, which lay ſouth-weſt of Hebron; and alſo becauſe it is plain from Scripture, that the Hittites dwelt on the weſt or ſouth-weſt of Hebron.

59. The city of Nahor.

After the death of Sarah, Abraham takes care for a ſuitable wife for his ſon Iſaac. Whereupon he ſends his chief ſervant into Aram-Naharaim or Meſopotamia, to the city of Nahor his brother, to take a wife from thence of his own kindred for Iſaac. It is thought, that the city of Nahor here mentioned was the ſame with the city Haran or Charran; to which Abraham with his father Terah firſt removed from Ur of the Chaldees. But there are conſiderations of ſome weight to incline one to think, that by the city of Nahor may poſſibly be denoted Ur of the Chaldees. For when Terah left that place, we only read, that he took with him Abraham his ſon, and Lot his grandſon of the male iſſue: and therefore it may be reaſonably concluded, that Nahor his other ſon ſtaid behind at Ur of the Chaldees. If therefore by the city of Nahor is to be underſtood Haran, then Nahor muſt remove thither ſome time after the removal of his father, though the Scripture is ſilent as to the matter. Indeed we read, Gen. xxvii. 43. that Laban, the brother of Rebecca, and grandſon of Nahor, did live at Haran. And therefore upon the whole it is probable, that though at firſt, when Abraham with his father Terah removed, Nahor ſtaid behind at Ur; yet afterwards, when his own family was grown up, he might leave his other ſons at Ur;

PART I. Ur; and he with his younger ſon, as it ſeems, Bethuel, the father of Laban and Rebecca, might remove to Haran.

60. Abraham makes Iſaac his heir, and ſends his ſons by Keturah into the eaſt-country.

In Gen. xxv. Moſes informs us, that, after Sarah's death, Abraham took Keturah to wife, and had ſeveral children by her; and that he gave to Iſaac all that he had, that is, his main eſtate; but unto the ſons of his concubines he gave gifts, and ſent them away from Iſaac his ſon, while he himſelf yet lived, eaſtward, unto the eaſt-country. After which the ſacred Hiſtorian concludes the hiſtory of Abraham, with telling us at what age he died, namely, at the age of *an hundred threeſcore and fifteen years*; and that he *was buried by his ſons Iſaac and Iſhmael in the cave of Mach-pelah, in the field of Ephron, the ſon of Zohar the Hittite, which is before Mamre; the field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife*, Gen. xxv. 1—10.

61. The method obſerved in the four following chapters.

Having gone through the hiſtory of the ſojourning of Abraham, I ſhall proceed next to the hiſtory of the ſojourning of his ſon Iſaac; and then I ſhall ſpeak of the dwellings of his other ſons, Iſhmael by Hagar, and the reſt by Keturah; and after that of the places where the two ſons of Lot, Moab and Ammon, ſettled themſelves.

CHAP.

CHAP. IX.

Of the Sojourning of Iſaac.

HAVING finiſhed the hiſtory of Abraham, the ſacred Hiſtorian proceeds to that of Iſaac; who, he tells us, continued to dwell (after his father's death, as he had done before) by Beer-lahai-roi above mentioned. Then giving a ſhort account of the ſons of Iſhmael, the ſacred Hiſtorian gives us next an account of the birth of Eſau and Jacob, who therefore were in all probability born at Beer-lahai-roi. A famine ariſing, *Iſaac went to Abimelech king of the Philiſtines, unto Gerar, and dwelt at Gerar*, Gen. xxvi. 1, 6. Hence he removed *into the valley of Gerar, and, pitching his tent, dwelt there; and digged again the wells of water which had been digged in the days of his father; (for the Philiſtines had ſtopped them after the death of his father:) and he called their names after the names that his father had called them*, ver. 17, 18. Among theſe wells was Beerſheba, i. e. *the well of the oath*; where was a like oath taken between Iſaac and Abimelech, the then king of Gerar, as had been before between Abraham and the Abimelech that then reigned at Gerar. Whence the city, built here in ſucceeding times, took the name of Beerſheba, as we are expreſsly told, Gen. xxvi. 33. The ſacred Hiſtorian having juſt taken notice of Eſau's taking two of the daughters of Heth, or Hittite women, to be his wives, acquaints us next with the circumſtances of Jacob's getting the bleſſing of his father Iſaac away from Eſau, and with Jacob's being ſent hereupon to Padan-Aram, to Bethuel his mother's brother, then dwelling at Haran; and with his ſtaying there fourteen years and upwards, and then returning to his father Iſaac, who at that time ſojourned at Mamre near Hebron, where Abraham had formerly ſojourned. After which Moſes preſently ſhuts up the hiſtory of Iſaac, with an account of his age, and death,

1. A ſhort narrative of Iſaac's ſojourning; no place being mentioned by Moſes, but what is mentioned before.

PART I. death, and burial by his two ſons, Eſau and Jacob, Gen. xxvii—xxxv. ver. 29. So that there being no places mentioned in the hiſtory properly relating to the ſojourning of Iſaac, but what has been mentioned before, and that chiefly in the hiſtory of Abraham, there is no occaſion to ſay any more of them here.

CHAP.

CHAP. X.

Of the Dwellings of the Iſhmaelites.

HAVING ſpoken of the ſojourning of Iſaac, the only ſon of Abraham by Sarah, and the heir not only of his temporal eſtate, but alſo of (what was infinitely better) the ſpiritual or evangelical bleſſing, promiſed by God to Abraham and his ſeed; I judge it convenient to ſpeak next of the dwellings of the other ſons of Abraham, and ſo begin with Iſhmael, Abraham's ſon by Hagar, as being the eldeſt. Now he himſelf dwelt in the wilderneſs of Paran, as we are told, Gen. xxi. 21. where taking a wife out of the land of Egypt, he became the father of twelve ſons; whoſe poſterity (as we are expreſsly informed, Gen. xxv. 18.) *dwelt from Havilah unto Shur, that is before Egypt, as thou goeſt towards Aſſyria*, that is, in ſeveral parts of Arabia Petræa; whereof the weſtern part towards Egypt is in Scripture called Shur; the eaſtern part toward the Perſian gulf, Havilah, as has been above obſerved. Accordingly of the twelve ſons of Iſhmael, here reckoned up by Moſes, ſome of them are expreſsly mentioned in Scripture, as inhabiting theſe parts; and plain footſteps of their names are to be found in Heathen writers, among the inhabitants of this tract. 1. The ſituation of the Iſhmaelites.

Thus the deſcendants of the firſt-born of Iſhmael, called Nebaioth, are mentioned together with the deſcendants of his ſecond ſon Kedar, by the prophet Iſaiah, ch. lx. ver. 7. The deſcendants of Nebaioth are the people called Nabathæi by Heathen writers; and they ſeem to have been of better note among the Greeks and Latins, than the reſt; foraſmuch as they are more frequently mentioned by their writers, whether hiſtorians or poets. 2. Of Nebaioth, the firſt-born of Iſhmael.

But among the ſacred writers, there is more frequent mention made of Kedar. The prophet Iſaiah, ſpeaking of the *burden of Arabia* expreſſes it among other things, by 3. Of Kedar.

PART I. the *fall of the glory of Kedar*, Iſaiah xxi. 16. Theſe people are alſo mentioned by Pliny, under the name of Cedreni or Cedareni, and are placed by him next to the Nabatheans.

4. Of Tema. In the place of Iſaiah laſt cited, under the burden of Arabia, there is alſo mention made of the *inhabitants of the land of Tema*; which Tema is reckoned alſo by Moſes among the ſons of Iſhmael. It is thought by ſome, that Eliphaz the Temanite, mentioned in the book of Job, was prince of this country; but it ſeems more probable, that he was a deſcendant of Eſau, by Teman, of whom hereafter. There is a city of this name, mentioned by Ptolemy; and likely the ſame, which is called Tamna by Strabo.

5. Of Dumah. Again, in the ſame chapter of Iſaiah, ver. 11. we have the burden of Dumah; whereby is probably denoted the nation or family of Dumah, another of Iſhmael's ſons, mentioned by Moſes. Stephanus the geographer mentions a city in Arabia, called Dumatha, from this Duma, as is likely.

6. Of Jetur. As for Jetur and Nephiſh, two other ſons of Iſhmael, we read, 1 Chron. v. 19. that the Reubenites, and the Gadites, and the half tribe of Manaſſeh, made war with them, and overcame them, and *dwelt in their ſtead* (i. e. in their country) *until the captivity*, ver. 22. Whereby is confirmed the opinion of Iturea, a country mentioned by St. Luke, being ſo called from Jetur, the ſon of Iſhmael.

7. Of the other ſons of Iſhmael. The remaining ſons of Iſhmael we have no mention of, as to their particular habitation, in the Scripture; unleſs we will ſuppoſe, the city and wilderneſs of Kedemoth (Deut. ii. 26.) to have taken its name from Kedemah, the laſt of the twelve ſons mentioned by Moſes.

8. The Iſhmaelites, otherwiſe called Hagarens. It remains only to obſerve, that as theſe people were from their father denominated by the common name of Iſhmaelites; ſo from the mother of Iſhmael, Hagar, they were alſo denominated Hagarens or Hagarites. And under this laſt name they are mentioned even by Heathen writers,

writers; ſome calling them Agræi, others Agareni. But though theſe names may be uſed promiſcuouſly, yet there ſeems to have been ſometimes a diſtinction made between them. Thus in Pſalm lxxxiii. 6. among the enemies of the Iſraelites, there are reckoned in the former part of the verſe, the Edomites and Iſhmaelites; and in the latter part of the ſame verſe, the Moabites and Hagarens. Now had the Iſhmaelites and Hagarens always denoted exactly the ſame, there would have been no occaſion to have mentioned both words. And therefore it ſeems probable, that by the Hagarens were ſometimes denoted, ſome *particular* Iſhmaelites. One might ſuppoſe them to be thoſe that dwelt about mount Sina, otherwiſe called Hagar, this word in the Arabian language ſignifying *a rock*; and being by the Arabs peculiarly applied to mount Sina, as a proper name. But the Iſhmaelites being joined by the Pſalmiſt to the Edomites, and the Hagarens to the Moabites, thwarts the forementioned opinion, and requires us rather to look on the Hagarens to be ſuch of the Iſhmaelites as were ſeated neareſt to Moab; eſpecially if we add hereunto what is ſaid 1 Chron. v. 18, 19. *The ſons of Reuben, and the Gadites—made war with the Hagarites*, &c. To conclude with the Iſhmaelites: Certain it is, that the Arabians do to this very day value themſelves upon their being deſcended from Iſhmael.

CHAP. X.

CHAP. XI.

Of the Dwellings of Abraham's Children, by Keturah.

1. The eaſt country, Gen. xxv. 6. what.

PROCEED we now to the children of Abraham by Keturah, reckoned up, Gen. xxv. 1—4. And as to their firſt ſettlement in general, the ſacred hiſtory tells us, that Abraham giving them gifts, ſent them away (while he yet lived) *eaſtward*, into the *eaſt country*, i. e. into the parts of Arabia lying eaſtward. And accordingly here we ſhall find them, that are mentioned in the ſequel of the ſacred hiſtory, or by Heathen writers.

2. Of Midian.

Among the ſons of Abraham by Keturah, the principal in the Scripture-hiſtory, are the deſcendants of Midian, or the Midianites. It is agreed, that theſe (at leaſt chiefly) ſettled themſelves to the ſouth-eaſt of the Salt ſea, adjoining to the Moabites. Hence, whilſt the Iſraelites lay encamped at Shittim, we read, Num. xxv. 1—6. that they committed whoredom with the daughters of Moab, and alſo one of them with a Midianitiſh woman. Hence alſo we find Moab and Midian mentioned together as neighbouring people, Num. xxii. 4. We do indeed read of the *land of Midian*, lying in the neighbourhood of mount Sinai; wherein Jethro, the father-in-law of Moſes, lived, Exod. ii. 15, &c. And accordingly we find a city called Madana, placed in theſe parts by Heathen writers, near the Red ſea. But this is not to be underſtood of the firſt ſettlement of Midian; but that in proceſs of time, as his deſcendants increaſed, ſo they ſpread themſelves further and further in the adjacent parts, where they found room; and ſo at length ſpread themſelves as far as to that tract by the Red ſea, where Jethro lived. And indeed it is probable, that *the land of Midian*, wherein Jethro lived, was not diſtinct or quite ſeparated from the firſt ſettlement of *Midian*; but lay ſo as to be contiguous, and ſo to be properly denoted, together with the other, under the one com-

common name of the *land of Midian*; which may be better conceived by the map hereunto belonging, than by words. CHAP. XI.

3. Of Sheba, the ſon of Abraham, by Keturah.

Another of the ſons of Abraham by Keturah, was Jokſhan; who had two ſons, Sheba and Dedan. Now among the deſcendants of Cuſh, mentioned Gen. x. 7. we find two exactly of the ſame names. The not obſerving hereof has occaſioned ſome confuſion in writers, as to the aſſigning of the firſt ſettlements of theſe people. We have above obſerved, that Sheba and Dedan, the deſcendants of Cuſh, ſettled themſelves in the eaſtern part of Arabia Felix, near to their father Raamah. And indeed it is eaſy to ſuppoſe that theſe, having all Arabia then before them, would chooſe the moſt fruitful and pleaſant parts thereof to dwell in. But Sheba and Dedan, the deſcendants of Abraham, were to ſettle where they could find room. And therefore, ſince we are expreſsly told, that their ſettlement was *eaſtward, in the eaſt country*, i. e. in the eaſt parts of Arabia; and ſince we find, both in the hiſtory of Job, mention made of Sabeans, who moſt probably lived in theſe eaſtern parts, and alſo in Heathen writers, a people of Arabia Deſerta, called Sabæ or Sabæi; it may reaſonably be concluded, that theſe were the offspring of Sheba, the deſcendant of Abraham.

4. Of Dedan, the ſon of Abraham, by Keturah.

In like manner, whereas in the Scripture there is frequent mention made of Dedan; whenever the circumſtances of the ſacred ſtory do not agree to the habitation of Dedan, the deſcendant of Cuſh, then they are reaſonably to be underſtood of the habitation of Dedan, the deſcendant of Abraham. And in this laſt ſenſe, it ſeems proper to underſtand Dedan or Dedanim, in Iſai. xxi. 13. and Jer. xxv. 23. and xlix. 8. becauſe in theſe places there is mention made of other people, or parts of Arabia, too remote from Dedan in Arabia Felix, to be ſo joined together.

CHAP. XII.

Of the Dwellings of the Deſcendants of Lot, the Moabites and Ammonites.

1. Lot's two ſons, Moab and Ben-ammi.

HAVING ſhewn the habitations of the deſcendants of Abraham, I go on now to ſpeak of the habitations of the two ſons of Lot, Moab and Ammon. It has been above obſerved, that, at the deſtruction of Sodom and the neighbouring cities, Zoar was ſpared at the requeſt of Lot, who had leave given him to fly thither for ſafety. But we learn, Gen. xix. 30. that ſome time after *Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.* And here he had two ſons born to him, Moab the firſt-born, and Ben-ammi the younger, the father of Ammon, ver. 37, 38. Now when theſe were grown up, they ſettled themſelves in the adjacent countries, depopulated by the arms of Chedorlaomer and his confederates, in the war above mentioned.

2. Situation of Moab.

The firſt-born, Moab, ſettled himſelf in the parts adjoining eaſtward to the Salt ſea, or *Lacus Aſphaltites*, and in the neighbouring tract on the river Jordan, eaſtward. For we plainly learn that great part of the kingdom of Sihon, king of the Amorites, did formerly belong to the Moabites, Num. xxi. 26.

3. Situation of the Ammonites.

The younger ſon, the father of the Ammonites, ſeated himſelf in the parts adjoining to Moab, northward and eaſtward. For it is evident from Scripture, that the Ammonites were formerly poſſeſſed of the parts on the eaſt of Jordan, about the river Jabbok, or of the northern part of that which was afterwards the kingdom of Sihon. Compare Num. xxi. 13. Joſh. xiii. 25. and Judg. xi. 13—23.

4. A general obſervation in reference to

I inſiſt no longer on the deſcription of theſe countries here, becauſe it will be requiſite to ſpeak of them again hereafter, when we deſcribe the courſe of the travels of the

the Iſraelites out of Egypt, into the land of Canaan. However, I cannot omit taking notice here in general of the diſpenſation of divine Providence, in making room for, and aſſigning the firſt ſettlements of the ſeveral deſcendants of Abraham, and alſo of his nephew Lot. The land of Canaan was in due time to be the poſſeſſion of the Iſraelites, deſcended from Abraham by his ſon Iſaac, and grandſon Jacob, otherwiſe called Iſrael. To the ſouth of Canaan ſettled Iſhmael, in the wilderneſs of Paran, to the weſt of mount Seir; which was to be the poſſeſſion of Eſau, the brother of Jacob. To the eaſt of mount Seir did the Midianites ſeat themſelves, and the other ſons of Abraham by Keturah. To the north of theſe did the two ſons of Lot, Moab and Ben-ammi the father of the Ammonites, fix their habitations. And it is remarkable, that Providence made room for theſe ſettlements of the deſcendants of Abraham (except the ſettlements of the Iſraelites) by the great ſlaughter of the inhabitants of theſe parts, made by Chedorlaomer king of Elam, and his confederates; who likely carried away alſo a great number of them captive. And that we might be informed of the hand of Providence herein, ſeems to be one end of Moſes's giving an account of the conqueſt obtained by Chedorlaomer over the former inhabitants of theſe ſeveral countries; namely, of the Rephaims, Zuzims, Emims, Horites, and Amalekites; as we read Gen. xiv. 5—7.

CHAP. XII.

the ſettlements of the deſcendants of Abraham and Lot.

CHAP.

CHAP. XIII.

Of the Land of Edom, or Dwelling of Eſau.

1. Eſau ſettles in mount Seir.

HAVING given an account of the ſojourning of Iſaac, and of the ſettlements thereabout made by the other ſons of Abraham, and alſo by the two ſons of Lot; I proceed now to Eſau and Jacob, the two ſons of Iſaac, and ſo grandſons of Abraham. And I ſhall ſpeak firſt of the dwelling of Eſau, the elder brother; though not ſo much for this reaſon, as becauſe he and his family were firſt ſettled in a fixed habitation; whereas Jacob and his children were only ſojourners for ſome ages after, either in the land of Canaan, or in Egypt, or in Arabia. The reaſon of Eſau's ſeparating ſo ſoon from his brother Jacob, mentioned by the ſacred Hiſtorian, is this; that *their riches were more than that they might dwell together; and the land wherein they were ſtrangers* (i. e. the land of Canaan) *could not bear them, becauſe of their cattle.* Therefore *Eſau went from the face of his brother Jacob, and dwelt in mount Seir*, Gen. xxxvi. 6—9.

2. The Horims the former inhabitants of this tract.

The former inhabitants of this mountainous tract were the Horims, or Horites, the deſcendants, as is likely, of one Hor, or Hori. And it is probable, that from him the mountain was formerly called mount Hor. For we read of a mountain of this name, by the coaſts of Edom, on which Aaron died, Num. xx. 22—28. It is therefore likely, that the whole tract was formerly called mount Hor; ſince we find, that the inhabitants of all the ſaid mountainous tract were formerly called Horites. *The Horims alſo dwelt in Seir beforetime; but the children of Eſau ſucceeded them, when they had deſtroyed them from before them, and dwelt in their ſtead*, Deut. ii. 12. From which place it ſeems plain, that though Chedorlaomer king of Elam had conſiderably depopulated this country; yet the remainders of the inhabitants did at firſt oppoſe

Eſau's ſettling among them, till he forced them to ſubmit to him. CHAP. XIII.

Since alſo the ſame text tells us, that the *children of Eſau ſucceeded the Horites*; there ariſes a difficulty, how to account for this mountainous country of the Horites being denominated mount Seir, or the land of Seir. From the mention Moſes makes (Gen. xxxvi. 20, &c.) of the children of Seir the Horite, it ſeems probable, that as the country itſelf, as well as the inhabitants thereof, did take its moſt ancient name from Hor or Hori, (a name, which we find preſerved among the children of Seir, ver. 22.) ſo in after-ages, but ſome time before Eſau's ſettling there, it took the name of Seir, from a conſiderable perſon of that name among the Horites; whoſe deſcendants Moſes gives us an account of in the latter part of the ſame chapter, where he gives us an account of the deſcendants of Eſau, as being the principal perſons of the Horites, at the time of Eſau's ſettling in that tract. Add hereto, that though mount Hor might primarily denote the ſame as mount Seir did afterwards; yet this laſt name obtaining, the former was laid aſide in general, and only retained to denote that part of this mountainous tract, which is diſtinctly ſtyled mount Hor, Num. xx. 3. How Mount Seir, whence ſo named.

As to the ſituation of this country, it lay on the ſouth of the Salt or Dead ſea; extending itſelf from this ſea to the Red ſea, or Arabian gulf. For this is no other than what we plainly learn from 1 Kings ix. 26. *And king Solomon made a navy of ſhips in Ezion-geber, which is beſide Eloth, on the ſhore of the Red ſea, in the land of Edom:* where we ſee it plainly aſſerted, that Ezion-geber was both *on the ſhore of the Red ſea*, and alſo *in the land of Edom*; and conſequently, that the Red ſea did come up to the land of Edom. And from hence is to be deduced the true reaſon of the Arabian gulf's coming to have the name of the Red ſea, this, if rightly underſtood, denoting the ſame as the ſea of Edom, or Idumean ſea. For as this country was called the land of Edom from Eſau, who, for ſelling his birth-right for ſome red pottage, was nick-named Edom, 4. Situation of the land of Edom, and why ſo called.

that

PART I. that is, in the Hebrew tongue, *red*; ſo from the country, as is uſual, the adjoining ſea took the name of the ſea of Edom, or Idumean ſea. This ſome of the Greeks, in alluſion to the ſignification of the Hebrew word *Edom*, rendered the *Erythrean ſea*; which word ſignifying *red* in their language, the true original of the name in proceſs of time being forgot, the latter Greeks thought this ſea to have been ſo named from its being of a *red* colour; and ſo it came to be commonly called the *Red ſea*. But of this more fully in another place.

CHAP.

CHAP. XIV.

Of the Sojourning of Jacob.

WE are now to proceed to the ſojourning of Jacob, the younger ſon of Iſaac. He being ſent by his parents to Haran, in Padan-aram, or Meſopotamia, in his way from Beerſheba thither, *lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put them for his pillows, and lay down in that place to ſleep.* In which ſleep he had a viſion, wherein, among other promiſes, God was pleaſed to renew to him that ſignal and evangelical promiſe, which he had before made to Abraham and Iſaac, namely, that *in his ſeed ſhould all the families of the earth be bleſſed*; i. e. that of him ſhould be deſcended the Meſſias, or Saviour of the world. Hereupon Jacob, *when he awaked out of his ſleep, ſaid, Surely the Lord is in this place:—How dreadful is this place! This is none other but the houſe of God.——And he called the name of that place Bethel*, i. e. the houſe of God. Hence the adjoining city, which was at firſt called Luz, came afterwards to be called by the Iſraelites, and ſo in the ſacred hiſtory, Bethel. The taking of this city by the children of Joſeph is related, Judges i. 22—25. This ſame city was made choice of by Jeroboam, for ſetting up one of his *golden calves*; whereupon the prophet Hoſea, alluding to the name given it by Jacob, calls it Beth-aven inſtead of Bethel, i. e. *the houſe of vanity* or *idolatry*, inſtead of the *houſe of God*, Hoſ. iv. 15. and x. 5. It, being within the lot of Ephraim the ſon of Joſeph, belonged to the kingdom of Iſrael, after the ten tribes revolted from the houſe of David; and lay in the ſouthern border of that kingdom, not far from Jeruſalem, northwards. It was taken from the kingdom of Iſrael, by Abijah king of Judah, and after that accounted as a part of the kingdom of Judah. 1. Of Bethel.

Bethel

PART I. Bethel is the only particular place, mentioned in the account we have of Jacob's journey from Beerſheba to

2. Land of the people of the Eaſt, Gen. xxix. 1. what. Haran in Meſopotamia; which is the country denoted, Gen. xxix. 1. by the *land of the people of the Eaſt.* After ſeveral years ſtay at Haran, Jacob being ill uſed by his uncle and father-in-law Laban, takes an opportunity to *ſteal away unawares to Laban,* and ſo *paſſing over the river,* (i. e. Euphrates,) makes for Canaan. Laban, as ſoon as he came to underſtand that Jacob was gone, followed after him, and overtook him. But Laban being warned by God, not to do any hurt to Jacob, upon their meeting, they made a covenant one with another; and, in witneſs thereof, they *took ſtones and made an heap;* and, in token of mutual friendſhip, *they did eat there* one with another *upon the heap.* Wherefore the place was named Galeed, i. e. *the heap of witneſs:* and alſo Mizpah, i. e. a *beacon* or *watch-tower;* foraſmuch as Laban ſaid, *The Lord watch between me and thee, when we are abſent one from another. If thou ſhalt afflict my daughters, or if thou ſhalt take other wives beſide my daughters, no man is with us: ſee, God is witneſs betwixt me and thee,* Gen. xxxi. 20, &c. That this was done *in a mount,* we are expreſsly told, ver. 54. And, from the name given to the *heap of ſtones* before mentioned, the whole mount or mountainous tract hereabouts was in after-times called Galeed, or Gilead, by the Iſraelites. It lies on the eaſt of the ſea of Galilee, being part of the ridge of mountains, running from mount Lebanon, ſouthwards, on the eaſt of the Holy Land; and it included the mountainous region, called in the New Teſtament, *Trachonitis.*

3. Of Gilead.

4. Of Mizpah. From the other name given to the foreſaid *heap of ſtones,* the city or town of Mizpah (mentioned in Scripture, and lying in this tract, probably near the place where the heap of ſtones was ſet up) took its name. Hence we find it among the cities, pertaining to the half tribe of Manaſſeh, that ſettled in theſe parts. Here Jephtha reſided, but in after-times it was taken by the Ammonites; in whoſe

whoſe hands it was, when it was burnt, and utterly de- CHAP. XIV.
ſtroyed by Judas Maccabeus.

Laban and Jacob parting, the former returned into Meſopotamia, the latter continued his journey to croſs over the river Jordan, in order to come into Canaan. Being gone ſome way, the angels of God met him. And when Jacob ſaw them, he ſaid, *This is God's hoſt*; and he called the name of that place, Mahanaim, i. e. *two hoſts* or *camps*. For it is probably ſuppoſed, that the angels might appear to him, as diſtinguiſhed into *two armies*, the better to defend him againſt his enemies on all ſides. Hence the city near this place was afterwards denoted, among the Iſraelites, by the name of Mahanaim. It was ſeated between mount Gilead and the river Jabbok, not far from this latter. By this were the confines of the tribe of Gad, and half tribe of Manaſſeh, that was on the eaſt of Jordan. It was a place of great ſtrength, and therefore ſeems to be made choice of by Abner, for the ſeat-royal of Iſhboſheth, the ſon of Saul, during the war between him and David. And for the like reaſon, it ſeems to have been made choice of for the retiring place of David, during the rebellion of his ſon Abſalom. 5. Of Mahanaim.

Jacob paſſing on forward, comes to the brook Jabbok, which is by all agreed to run from the adjacent mountains of Gilead; but ſome make it run into the ſea of Galilee, others into the river Jordan, below or ſouth of that ſea. 6. Of the brook Jabbok.

Jacob having ſent his wife and children, and all that he had, over the brook, was left alone on the other or north ſide of the brook. And here it pleaſed God to appear to him, and to give him the name of Iſrael, together with a bleſſing; whence Jacob called the name of the place, Peniel or Penuel, i. e. the *face of God*, becauſe he had there ſeen *God face to face*. Hence the adjoining town was afterwards denoted among the Iſraelites by the name of Penuel; which, as is evident from the circumſtances 7. Of Penuel.

PART I. ſtances of this paſſage of Jacob, muſt ſtand upon or very near the brook Jabbok.

8. By God, who appeared to the Patriarchs, is to be underſtood, God the Son.

It may be of good uſe to obſerve here once for all, that by God, who is here, and in other places of Scripture, ſaid to appear to the Patriarchs and other holy men, during the times of the hiſtory of (what is commonly comprehended under the name of) the Old Teſtament, is to be underſtood, according to the general doctrine of the primitive Fathers of the Chriſtian Church, *God the Son*. The perſons, whom I denote by the *primitive Fathers of the Chriſtian Church*, were ſuch as lived in the very age next to the Apoſtles, and ſome of whom actually converſed, and were inſtructed by ſuch, as had been diſciples of the Apoſtles themſelves. And therefore the ſaid Fathers being all of them perſons of integrity, and ſome of them ſuch as ſuffered martyrdom for the ſake of truth; it cannot be reaſonably ſuppoſed, that they would go to impoſe forged notions of their own upon poſterity, but did only deliver down to others, what they had received themſelves, as the undoubted doctrine of the Apoſtles, and eſpecially of St. John the Evangeliſt and beloved diſciple of Chriſt. Whence it appears, how derogatory to our bleſſed Redeemer, how repugnant to the doctrine of the primitive Chriſtian Church, and conſequently how much to be deteſted by all true Chriſtians, is the tenet of the Socinians or Unitarians, or whoever elſe deny Chriſt to be *very God of very God*.

9. Of Succoth.

But to return to Jacob. From Penuel, he *journeyed to Succoth, and built him an houſe, and made booths for his cattle: therefore the name of the* adjoining *place or city was called* afterwards in the ſacred hiſtory, *Succoth*, i. e. *Booths*. It was ſeated not far from the river Jordan.

10. Of Ephrath.

Leaving after ſome time Succoth, Jacob paſſed over the river Jordan, and *came to Shalem, a city of Shechem, which is in the land of Canaan*, and which is frequently denoted by the name of Shechem alone. Here he bought a parcel

a parcel of ground, of which we have ſpoken before. Hence by God's appointment he went to Bethel, where God again appears unto him. Thence he journeyed ſtill ſouthward, and *when there was but a little way to come to Ephrath, Rachel fell into travail, and had hard labour*, of which ſhe died, being firſt delivered of her younger ſon Benjamin. Hereupon *ſhe was buried in the way to Ephrath, which is Bethlehem. And Jacob ſet a pillar upon her grave.* The text here expreſsly tells us, that this Ephrath (or, as it is ſometimes called, Ephratah) was the ſame as Bethlehem, famous for being the birth-place of David, but more famous for being the birth-place of the ſon of David according to the fleſh, our bleſſed Saviour Jeſus Chriſt. On which account I have ſpoken of it in my Geography of the New Teſtament, Part I. chap. ii. §. 3. CHAP. XIV.

11. Of Rachel's monument.

I have alſo obſerved in the ſame chapter, §. 6. that among the remarkable places ſhewn now-a-days to ſtrangers, in the road from Jeruſalem to Bethlehem, the neareſt to Bethlehem, is Rachel's tomb. Concerning which the reverend and ingenious Mr. Maundrell obſerves, that though this may probably be the true place of her interment, yet the preſent monument cannot be that which Jacob erected, it plainly appearing to be a modern and Turkiſh ſtructure. That the pillar or monument erected by Jacob was ſtanding to the days of Moſes, we learn from this chapter of Geneſis, ver. 20. There is alſo mention made of Rachel's ſepulchre in 1 Sam. x. 2. But whether the pillar or monument was then ſtanding cannot be inferred from what is there ſaid of it.

12. Of the tower of Edar.

After this, the ſacred hiſtory tells us, that *Iſrael journeyed, and ſpread his tent beyond the tower of Edar.* Where, by the tower of Edar, ſome underſtand the field near Bethlehem, where thoſe ſhepherds were keeping their flock, to whom the angels appeared, and gave information of the birth of our Saviour. And among others, one reaſon that inclines them ſo to underſtand it,

PART I. is, becauſe the word Eder, or Edar, does in the Hebrew tongue denote a *flock:* whence the ſame, which is here rendered the *tower of Edar*, is in Micah iv. 8. rendered the *tower of the flock*. But from this laſt text others ſuppoſe, that by the tower of Edar is to be underſtood ſome place near Jeruſalem; foraſmuch as the tower of Edar is here ſpoken of by the Prophet, as being *the ſtrong hold of the daughter of Sion*.

13. The vale of Hebron. From hence, *Jacob went unto Iſaac his father, unto Mamre, unto Hebron;* where after ſome time Iſaac dying, was buried by his two ſons, Eſau and Jacob; the former of which returning unto mount Seir, the place of his habitation, the other, Jacob, continued in Mamre, where Iſaac before ſojourned. For the plain of Mamre was either the ſame with, or elſe a part of, the vale of Hebron; from whence we read, Gen. xxxvii. 14. that Jacob ſent his ſon Joſeph, in order to ſee how his brethren did, that were gone to *feed their father's flock in Shechem*, probably in the parcel of ground which Jacob bought of the Sichemites.

14. Of Dothan. Joſeph being come thither, underſtands that his brethren were gone to Dothan. Whereupon he went after them, and found them at Dothan, Gen. xxxvii. 17. This place was ſeated about twelve miles to the north of the city of Samaria, as Euſebius informs us. And in the neighbourhood hereof it was that Joſeph was ſold by his brethren to ſome Iſhmaelites and Midianites, that came along from Gilead, being going to carry down ſpice, and balm, and myrrh into Egypt; who thereupon took Joſeph along with them into Egypt, and ſold him there to Potiphar, captain of the guard to Pharaoh.

15. Of Adullam. In the next chapter, viz. Gen. xxxviii. we have notice taken of ſome tranſactions of Judah, the ſon of Jacob; in the ſtory whereof there is mention made of Hirah, the Adullamite, and a place called Chezib, and another place called Timnath, v. 1, 5, 12. Hirah, here called the Adullamite, was probably an inhabitant of Adullam, a town

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to the weſt of Hebron, and mentioned frequently in the hiſtory of David's flight from Saul.

16. Of Chezib.

Chezib is only mentioned in this paſſage of the ſacred hiſtory; it is ſaid by Euſebius and Jerom to have been ſituated near to Adullam, and to be then uninhabited.

17. Of Timnath.

The Timnath, whither Judah went up to his ſheep-ſhearers, is in all probability that mentioned as lying in the border of the tribe of Judah, Joſh. xv. 10. and allotted to the tribe of Dan, Joſh. xix. 43. and mentioned in the ſtory of Sampſon.

18. Of the land of Goſhen, and Rameſes.

The following chapters of Geneſis are taken up in relating the various circumſtances which befel Joſeph in Egypt; how at length he came to be promoted there to the higheſt degree of honour and power next to the king; and how he ſent for his father Jacob, and all his brethren, and their families, out of Canaan, and ſettled them in the part of Egypt, called the land of Goſhen. This is alſo called the land of Rameſes, Gen. xlvii. 11. And the Seventy Interpreters render Goſhen by Ἡρώων πόλις, *Heroum urbs*, the ſame which by ſome writers is ſimply called *Heroum*, and is, by the conſent of ancient Geographers, placed in the eaſtern part of Egypt, not far from the Arabian gulf. So that from hence it may be well inferred, that the land of Goſhen was ſituated in the eaſterly part of Egypt, betwixt the river Nile and the town called Heroum; and conſequently that therein ſtood the city Rameſes.

19. Of the city On.

Within the ſame country, or near it, ſtood the city On, of which Joſeph's father-in-law was prieſt, and which was called by the Greeks Heliopolis, *the city of the Sun*. And agreeably hereto it is thought to be the ſame with Ir-chereſh, mentioned by the prophet Iſaiah, chap. xix. ver. 18. which is indeed rendered in our tranſlation, *the city of Deſtruction*, but may be rendered (as is obſerved in the margin of our Bible) *the city of the Sun*.

20. Of Atad, and Abelmizraim.

Jacob, upon his death-bed, charged his ſons to bury him, when dead, *with his fathers, in the cave of Machpelah*;

PART I. *pelah;* for *there*, ſays he, *they buried Abraham, and Sarah his wife; there they buried Iſaac, and Rebecca his wife; and there I buried Leah*, Gen. xlix. 31. Accordingly Joſeph, accompanied not only with his own brethren, but alſo the principal perſons among the Egyptians, attended his father's corpſe to the burying-place bought by Abraham, and ſo belonging to his family. And *when they came to the threſhing-floor of Atad, they mourned with a great and very ſore lamentation; Joſeph making there a mourning for his father ſeven days.* Hence the Canaanites called the place Abel-mizraim, i. e. the *mourning of the Egyptians;* foraſmuch as they looked upon the whole company, by reaſon of their coming out of Egypt, as Egyptians. Where this threſhing-floor of Atad or Abel-mizraim lay, is not certain from Scripture; but it is probable, that it was not far from the place where Jacob was buried, and ſo not far from Hebron.

What is to be underſtood by *beyond Jordan*, Gen. l. 10, 11. where Moſes probably penned his hiſtory.

21. But though the particular ſituation of this place cannot be inferred from what the ſacred hiſtory ſays of it; yet from thence may be well inferred whereabout it was that Moſes penned his ſacred hiſtory. For we are told, Gen. l. 10. that the threſhing-floor of Atad was *beyond Jordan;* and likewiſe, ver. 11. that Abel-mizraim was *beyond Jordan*. Now, ſince it is abſurd to ſuppoſe (as ſome do notwithſtanding) that the corpſe of Jacob was carried into the cave of Mach-pelah, ſuch a round-about way as the Iſraelites went afterwards, for their ſin of unbelief, into the land of Canaan, namely, through Arabia Petræa, quite to the eaſtern ſide of the river Jordan; it remains to ſuppoſe, that theſe places are ſaid to be *beyond Jordan*, (not in reſpect of Egypt, whence Jacob's corpſe was brought, but) in reſpect of the place where Moſes was, when he wrote his hiſtory; which conſequently was in the country on the eaſt of Jordan. Nor are there wanting other conſiderations to confirm this opinion. Now it being ſuppoſed, that Moſes, when he wrote this hiſtorical account, was on the eaſt of Jordan; then it clearly follows, that when he ſays, that the threſhing-floor of Atad or Abel-mizraim,

lay

lay *beyond Jordan*, thereby is to be underſtood, that they lay on the weſt of Jordan; namely, not far from Hebron, as has been before obſerved. CHAP. XIV.

22. Concluſion.

And thus I have gone through the Geographical part of the firſt book of Moſes's hiſtory, called Geneſis; with which I ſhall conclude this firſt Part.

A

CHRONOLOGICAL TABLE

OF SUCH

REMARKABLE PARTICULARS

AS ARE CONTAINED IN

THE BOOK OF GENESIS;

And the Times whereof are either in the ſaid Book expreſsly mentioned, or elſe are plainly deducible from what is mentioned therein.

OF

THE FOLLOWING TABLE.

IT being a method long ſince received among us Chriſtians, to reckon our years from the *nativity* or *birth of* CHRIST, and conſequently the number of years *from* the birth of Chriſt, according to the common computation, being well known among us; hence nothing can give us a clearer notion of the time, wherein happened the occurrences related in the hiſtory of the Old Teſtament, than acquainting us, how many years *before* the birth of Chriſt the ſame happened. For this reaſon, to the *years of the world* ſet down in the following table, I have adjoined alſo the number of *years before Chriſt*, reſpectively anſwering thereunto.

By this means may be eaſily known, how many years ago, even from this preſent time, any particular mentioned in the Table fell out, namely, by adding the *year before Chriſt*, ſet down by the ſide of the ſaid particular in the Table, to the *preſent year of Chriſt*.

3949
1710
5659

For inſtance, the *creation* is reckoned 3949 years before Chriſt; therefore 3949 added to 1710 ſhews that the world was created 5659 years ago, from this preſent time.

In reckoning the firſt year of the world, or the creation, to be three thouſand nine hundred forty-nine years, before the common year of Chriſt's nativity; I follow the opinion

moſt

moſt generally received, which makes the common epoch of Chriſt to fall in with A. M. 3950. In a late edition of our Engliſh Bible, I find the creation computed to be four thouſand and four years, before the common epoch of Chriſt, ſo that the difference is about fifty years.

As *A. D.* or *A. C.* does in ſhort denote the *year of our Lord*, or *of Chriſt*; ſo *A. M.* denotes the *year of the world*, or *from the Creation.*

A CHRO-

A

CHRONOLOGICAL TABLE.

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.
1	3949	The creation of the world in six days, Gen. i. Adam created on the sixth day, Gen. i. 26—31. Eve formed out of Adam's rib, Gen. ii. 22. The fall of man, Gen. iii. &c.
130	3820	Seth is born, Gen. v. 3.
235	3715	Enos is born, Gen. v. 6.
325	3625	Cainan is born, Gen. v. 9.
395	3555	Mahalaleel is born, Gen. v. 12.
460	3490	Jared is born, Gen. v. 15.
622	3328	Enoch is born, Gen. v. 18.
687	3263	Methuselah is born, Gen. v. 21.
874	3076	Lamech is born, Gen. v. 25.
930	3020	Adam dies, Gen. v. 5.
987	2963	Enoch is translated, Gen. v. 22—24.
1042	2908	Seth dies, Gen. v. 8.
1056	2894	Noah is born, Gen. v. 28.
1140	2810	Enos dies, Gen. v. 11.
1235	2715	Cainan dies, Gen. v. 14.

Maha-

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.
1290	2660	Mahalaleel dies, Gen. v. 17.
1422	2528	Jared dies, Gen. v. 20.
1556	2394	Japheth is born, * Gen. v. 32. compared with Gen. xi. 10. and Gen. ix. 22—24.
1558	2392	Shem is born, * Gen. xi. 10.
1651	2299	Lamech dies, Gen. v. 31.
1656	2294	Methuſelah dies, Gen. v. 27. The Deluge or univerſal Flood is brought on the earth, in the ſix hundredth year of Noah, Gen. vii. 6.
1657	2293	The waters were dried up from off the earth, and Noah goes forth out of the ark, Gen. viii. 13. 16.
1658	2292	Arphaxad is born, Gen. xi. 10.
1693	2257	Salah is born, Gen. xi. 12.
1723	2227	Eber, or Heber, is born, Gen. xi. 14.
1757	2193	Peleg is born, Gen. xi. 16.
1787	2163	Reu, or Regu, is born, Gen. xi. 18.
1819	2131	Serug is born, Gen. xi. 20.

* Though the time of the births of Japheth and Shem is no where expreſsly mentioned, yet it is plainly enough to be inferred from the above-cited texts. For, Gen. xi. 10. we are told, that *Shem was an hundred years old—two years after the flood*, which anſwers to the ſix hundred and ſecond year of Noah, inaſmuch as the text expreſsly ſays, that *Noah was ſix hundred years old, when the flood was upon the earth*, Gen. vii. 6. Wherefore the hundredth year of Shem's age anſwering to the ſix hundred and ſecond year of his father's, it follows, that Shem muſt be born in the five hundred and ſecond year of Noah. But now, Gen. v. 32. it is plainly inſinuated, that Noah began to beget children, and conſequently begot his eldeſt ſon in the five hundredth year of his age; which eldeſt ſon muſt be Japheth, ſince Ham is expreſsly ſaid to be the younger ſon, Gen. ix. 24. and ſince Shem was not born till the five hundred and ſecond year of Noah.

Nahor

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.
1849	2101	Nahor is born, Gen. xi. 22.
1878	2072	Terah is born, Gen. xi. 24.
1948	2002	Abraham is born, Gen. xi. 26.
1996	1954	Peleg dies, Gen. xi. 19.
1997	1953	Nahor dies, Gen. xi. 25.
2006	1944	Noah dies, Gen. ix. 28, 29.
2023	1927	Abraham departs from Haran, in order to go into Canaan, being ſeventy-five years old, Gen. xii. 4.
2026	1924	Reu, or Regu, dies, Gen. xi. 21.
2034	1916	Iſhmael is born, Gen. xvi. 3. and xvii. 25.
2047	1903	Abraham and Iſhmael circumciſed, Gen. xvii. 24, 25.
2048	1902	Iſaac is born, Gen. xxi. 5.
2049	1901	Serug dies, Gen. xi. 23.
2083	1867	Terah dies, Gen. xi. 32.
2088	1862	Iſaac marries Rebecca, Gen. xxv. 20.
2096	1854	Arphaxad dies, Gen. xi. 13.
2108	1842	Eſau and Jacob are born, Gen. xxv. 26.
2123	1827	Abraham dies, Gen. xxv. 7.
2126	1824	Salah dies, Gen. xi. 15.
2158	1792	Shem dies, Gen. xi. 11.
2171	1779	Iſhmael dies, Gen. xxv. 17.

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.
2187	1763	Heber dies, Gen. xi. 16, 17.
2199	1751	Joſeph is born. *
2228	1722	Iſaac dies, Gen. xxxv. 28.
2229	1721	Joſeph is made governor over Egypt, Gen. xli. 41—46.
2238	1712	Jacob goes down with his ſons into Egypt, in the ſecond year of the ſeven years of famine, (Gen. xlv. 11.) at which time he was an hundred and thirty years old, Gen. xlvii. 9.
2255	1695	Jacob dies, Gen. xlvii. 28.
2309	1641	Joſeph dies, Gen. l. 22.

* That Joſeph was born this year is thus proved: his father Jacob was an hundred and thirty years old, when he went down into Egypt; which anſwers to A. M. 2238. Joſeph was at that time thirty-nine years old. For he was thirty years old when he was made governor of Egypt, Gen. xli. 46. After which came the ſeven years of plenty, Gen. xli. 53, 54. And then in the ſecond year of famine his father came into Egypt, Gen. xlv. 11. being then, as is before obſerved, one hundred and thirty years old; wherefore deducting thirty-nine from one hundred and thirty, there remain ninety-one for the year of Jacob's age, wherein Joſeph was born. But Jacob being born A. M. 2108, the ninety-firſt year of his age anſwers to A. M. 2199, which therefore is the year of the world wherein Joſeph was born.

HISTORICAL GEO[redacted]

OF THE

OLD TESTAMENT.

PART II.

AN

HISTORICAL GEOGRAPHY

OF THE

OLD TESTAMENT.

PART II.

CHAP. I.

Of the Land of Egypt, and the ſeveral Places thereof mentioned in the Old Teſtament.

IN the former part, I have followed the ſeries of the ſacred hiſtory of the Old Teſtament, to the end of Geneſis, that is, to the going down of Jacob and his ſons out of Canaan into Egypt, and their ſettling there in the land of Goſhen. The ſecond book of Moſes, called Exodus, takes its name from its treating principally of the Exodus, i. e. *the going out* of the Iſraelites from the land of Egypt. But before we accompany them out of Egypt, it ſeems proper *here* to ſay, what is requiſite to be ſaid, either concerning the land of Egypt in general, or the ſeveral particular places of it, mentioned in the Old Teſtament. I. The introduction.

To ſpeak then, in the firſt place, of Egypt in general.

PART II.

2. Of Egypt in general, and firſt, as to its names in Scripture.

The name, whereby it is generally denoted in the Hebrew text, is that of the land of Mizraim. It was ſo called, from its being firſt planted after the Flood by the deſcendants of Mizraim, one of the ſons of Ham. It is three or four times in the book of Pſalms ſtyled the land of Ham; whence it is probable, that Ham ſettled himſelf, together with his ſon Mizraim, in this country. For it cannot be reaſonably ſuppoſed, that the land of Mizraim is by another name called the land of Ham, only becauſe Ham was the father of Mizraim; for then the land of Canaan, or of Cuſh, two other ſons of Ham, might be as well denoted by the land of Ham. Since therefore it is only the land of Mizraim, that in holy Scripture is ſpecified by the name of the land of Ham; it muſt be for ſome ſpecial reaſon: and the moſt probable ſeems to be that already mentioned, namely, that Ham choſe to accompany his ſon Mizraim, and to ſettle where he ſettled. The Arabians are ſaid ſtill to call this country Maſr, and the Turks Miſr, agreeably to the Hebrew name Miſraim; and Plutarch has obſerved, that in ſome of the ſacred offices of the old Egyptians, it was called Chemia, a ſofter word for Chamia, which is plainly derived from Cham or Ham.

3. The name Egypt, whence.

In Heathen writers it has ſeveral names; but the moſt uſual is that of Egypt; a name thought to be made of the Greek word *αἶα*, *Aia*, (as that from the Hebrew ארץ,) ſignifying a land or country, and Coptus the name of a city in Egypt. Certain it is, that the Chriſtians of this country were, and ſtill are, commonly called Copti; and in the beginning of the Polyglot Bible we have an alphabet ſtyled the Coptic or Egyptian alphabet. Indeed Αἴχοπτος is eaſily ſoftened into Αἴγυπτος, i. e. *Ægoptus* into *Ægyptus*. Some tell us that the Egyptians call themſelves to this very day Chioth, and ſo ſuppoſe Ægyptus to be moulded from Æchiotus, or the like.

4. The ſituation of Egypt.

This country has been generally eſteemed a part of Libya or Afric, being bounded with other countries of the Libyan or African continent to the weſt and ſouth; with

with the gulf of Arabia or the Red sea, and the Isthmus of Suez, (i. e. the neck of land between the Red and Mediterranean sea, whereby it joins on to Asia,) to the east; and with the Mediterranean sea to the north. CHAP. I.

5. Its fertility.

It has been all along noted for its fruitfulness, and that has been all along attributed chiefly to the overflowings of the famous river Nile. It was formerly styled *the granary of the people of Rome*, whilst it was subject to the Roman empire; and now it is subject to the Ottoman or Turkish empire, it is the principal country that furnishes Constantinople with grain.

6. Of the learning of the Egyptians.

The inhabitants were looked upon by the Heathen world, as the first inventors of geometry, arithmetic, astronomy, physic, and magic or sorcery. Of their ability in the last we have remarkable instances, Exod. vii. 11, &c. They are thought at the first to have expressed their conceptions by the shapes of birds, beasts, trees, &c. which they termed *hieroglyphics*. Thus, for a *year* they are said to have painted a *snake* with his tail in his mouth, to shew how one year continually succeedeth another, without any interruption. And hence this *hieroglyphic* is made use of now-a-days by some of our almanack-makers. Le Bruyn has given us the draught of an obelisk, standing in Alexandria, hard by the palace of Cleopatra, full of hieroglyphics. As the Egyptians are said to have thus expressed their conceptions at first by these hieroglyphics, so are they also esteemed by the ancient Heathen writers as the first inventors of *letters*, as well as the forementioned parts of learning. In short, it is from the Egyptians that Pythagoras and Democritus among the Greeks are said to have learnt their philosophy; Lycurgus, Solon, and Plato, their forms of government; Orpheus and Homer, their poetical fictions of the Gods.

7. An observation in respect to Acts vii. 22.

I have taken the more notice of the learning of the old Egyptians, that from hence the reader might the better understand the full import of the sacred text, Acts vii. 22. where the protomartyr St. Stephen saith of Moses, that *he was learned in all the wisdom of the Egyptians*, thereby

PART II. denoting the great learning of Moſes, as to the times he lived in.

8. Gypſies amongſt us, whence ſo called.

As to the preſent ſtate of learning among the Egyptians, it is ſaid, that nothing is now left among them of the *arts* of their anceſtors, but an affectation they have to *divination* and *fortune-telling*. By which, and ſome cheating tricks, in which they are very well practiſed, great numbers of them get their livelihood, wandering about from one place to another. And this has given occaſion to vagabonds and ſtragglers of other nations, who pretend to *fortune-telling*, to aſſume the names of Egyptians, or, as it is commonly and in ſhort pronounced, *Gypſies*. And on the ſame account it ſeems to be, that our Gypſies affect to have tawny faces; becauſe this is the natural colour of the true Egyptians.

9. Of the particular cities in Egypt mentioned in Scripture, and firſt of Zoan.

Having ſaid thus much of Egypt in general, I ſhall now proceed to ſpeak of the ſeveral particular places thereof, mentioned in the Old Teſtament. And I ſhall begin with the city Zoan, not only as being, if not the city of Egypt[a], which is firſt mentioned in the ſacred Hiſtory, yet probably the firſt or moſt ancient city of all the cities in this country, and probably the firſt royal ſeat of the Pharaohs, or moſt ancient kings of Egypt. That it was the moſt ancient city of Egypt is probable, from what is remarked, Num. xiii. 22. viz. that *Hebron was built ſeven years before Zoan in Egypt*. By this remark, the ſacred Hiſtorian probably deſigned to ſet forth the antiquity of Hebron, and in order thereto obſerves, that it *was built ſeven years before Zoan in Egypt*; implying thereby that Zoan was the moſt ancient city of Egypt. And this is confirmed by the other conſideration above mentioned, namely, that Zoan was the royal city of the Pharaohs, the moſt ancient kings of Egypt. For the miracles, which were wrought before Pharaoh, in order to bring him to yield to the Iſraelites going out of Egypt, are expreſsly ſaid, Pſalm lxxviii. 12. to be done, ſeveral of them, *in the field of Zoan*. And there-

[a] The Syriac Verſion reads *Zoan*, not *Soar*, Gen. xiii. 10.

fore,

fore, as it is highly probable that Zoan had been, from the first erecting of this kingdom to the time here referred to, the capital city of the Egyptians; so it is very probable that it continued to be so for many generations after, namely, to the days of Isaiah the prophet. For he, foretelling the calamities that were to come upon Egypt, and the means whereby they would come upon it, expresses himself thus, Isai. xix. 11. *Surely the princes of Zoan are fools; the counsel of the wise counsellors of Pharaoh is become brutish.* Where, by the mention made of the *princes of Zoan*, is plainly denoted, that Zoan was the city, where the princes of Egypt usually or chiefly resided; and, by what follows, it is as clearly denoted, that Zoan was the place, where Pharaoh held his councils of state; and consequently, that it was the capital city of Egypt, even in the days of the prophet Isaiah. It is true indeed, that in the same chap. ver. 13. we have mention also of the *princes of Noph*; and chap. xxx. 4. the Prophet, speaking of the Israelites applying themselves to Egypt for succour, says, that *their princes were at Zoan, and their ambassadors came to Hanes.* Where it appears, that Noph and Hanes were two other cities of Egypt, where the king did sometimes reside: but it still seems probable, that Zoan was then the capital city of all; inasmuch as it is all along first named. It is likewise mentioned by the prophet Ezekiel; but whether it was in his days the capital city, is not so certain: there are some considerations arising from Ezek. xxx. 13, &c. which tend to induce us to believe, that it might be then in its declining state; and that the royal seat was transferred to Noph, of which by and by. CHAP. I.

10. Zoan the same with Tanis.

The name, whereby Zoan was called by the Greeks, is Tanis; whence we have the Hebrew word Zoan all along rendered by the Seventy Interpreters by the word Tanin, or Tanis; and indeed the Hebrew letter Tzade, which we render by Z, is by the Greeks rendered in other words by a T; as the famous city for merchandise, called by the Hebrews Tzor, was by the Greeks called Τύρος, and thence by the Latins Tyrus, and by us Tyre.

PART II.

Zoan being without doubt the ſame with Tanis, hence we come to have ſome certainty as to its ſituation; foraſmuch as Tanis was placed not far from the Mediterranean ſea, and near the ſecond mouth of the river Nile, reckoning from the eaſt, to which it gave name. For as the firſt (at leaſt conſiderable) mouth of the Nile to the eaſt was called *Peluſiacum Oſtium*, i. e. the Peluſian mouth, from the adjacent city of Peluſium; ſo the ſecond or next to it weſtward, was called *Oſtium Taniticum*, i. e. the Tanitic mouth, or mouth by Tanis.

11. The ſituation of Zoan.

12. Of Noph.

The next city of Egypt mentioned in Scripture, which I ſhall here take notice of, is Noph, which is by the Seventy Interpreters rendered Memphis, a city very famous in common hiſtories, and eſpecially for its *pyramids* eſteemed one of the wonders of the world. This city lay above the parting of the Nile into thoſe ſeveral ſtreams, whereby it empties itſelf into the Mediterranean ſea; and ſo to the ſouth of Tanis, or rather ſouth-weſt. Here ſtood a celebrated temple of Serapis, and the temples of other Egyptian idols, to which in the prophet Ezekiel there is had peculiar reſpect, when it is ſaid, *I will alſo deſtroy the idols, and will cauſe their images to ceaſe out of Noph*, Ezek. xxx. 13.

13. Of the pyramids.

But Memphis is celebrated by Heathen writers for nothing more than the pyramids, which were built in the neighbourhood of it, in a very barren ſandy plain, where the ſight may extend itſelf very far and wide, without any hindrance: theſe pyramids are by the Arabs called *Dgebel Pharaon*, and by the Turks *Pharaon Doglary*, that is to ſay, Pharaoh's mountains; and are chiefly three, which may be ſeen from Cairo, and a great way beyond it. Of theſe three pyramids, two are ſhut; but the other, which is the biggeſt of all, is open, and is that which travellers mount and enter into. This we have deſcribed, both by Monſieur Thevenot, and alſo by Le Bruyn; which laſt perſon has obliged theſe parts of the world with ſeveral draughts relating hereto.

As to the dimenſions of the biggeſt pyramid, Thevenot tells

tells us, that it has two hundred and eight great ſtone-ſteps, whereby perſons get up to the top on the outſide. Le Bruyn reckoned two hundred and ten of theſe ſteps. And Thevenot has remarked, that it is very uſual thus to differ in numbering of them, inſomuch that the ſame man coming again a ſecond time, ſhall not find the ſame number that he had at firſt, if he begin not to aſcend at the ſame place. And the reaſon of this variety he accounts for thus; that betwixt the corners towards the middle of the front, there is a little hill of ſand driven up by the wind, that covers ſeveral ſteps, which are uncovered further off. Hence they that go up about the middle of the front, reckon fewer ſteps than they that go up further off, becauſe they reckon not the ſteps which are there covered with ſand, and which are reckoned elſewhere, becauſe uncovered. Beſides, the trouble of going up or down makes one apt to miſcount, and ſome reckon half ſteps for whole ones.

CHAP. I.

14. The number of ſteps up to the top of the biggeſt pyramid, on the outſide.

Thevenot tells us, that theſe ſtone-ſteps are about two feet and an half high, one with another; for ſome of them are thicker, and above three feet high. Le Bruyn ſaith, he found them to be, ſome four hand-breadths high, ſome five, and ſome ſix; ſome of them two hand-breadths wide, and others three. Hence, adds he, it is eaſy to gueſs, how difficult it is to get up; and indeed one muſt work at once, both with hands, feet, and knees; and there is need of reſting by the way. And yet it is more difficult to come down than to go up: for when one looks down, the hair of one's head ſtands an end: wherefore, ſays he, I came down backwards, and looked no where but to ſet my feet right in coming down.

15. The thickneſs of the ſteps.

Thevenot obſerves, that many think that theſe ſteps have only been made by the weather; but in all appearance that could not have worn them out ſo regularly; though without doubt it has worn away a great deal, as may be ſeen by the pieces yet that lie all round below. Hence Le Bruyn ſuppoſes, that, when this pyramid was built, the ſtones were ſo laid on each other, that there was a ſpace left at every row to ſtand upon, or to have

16. The ſtones laid ſo at firſt.

PART II. firm footing to go up and come down by, as if they were ſteps.

17. The breadth of the top of the pyramid. On the top of this pyramid there is a fine platform, from whence there is a pleaſant proſpect of Old Cairo, and the adjacent plains. This platform, which, when looked upon from below, ſeems to terminate in a point, conſiſts of ten or twelve great ſtones, being ſixteen or ſeventeen feet ſquare. Thevenot tells us, that there are ſome ſtones wanting; and it is to be thought, that ſomebody or other have pulled them down, for the weather could not do it. Le Bruyn ſaith, that ſome of theſe ſtones are a little broke; and the chief of all (on which were moſt of the names of thoſe that had got up thither) had been thrown down to the bottom by ſome French travellers.

18. The height of this pyramid in feet, and alſo its breadth at the bottom. This pyramid, ſaith Thevenot, is five hundred and twenty feet high, upon a baſe of ſix hundred and eighty-two feet ſquare. About half way up, in one of the angles of the pyramid, that looks between eaſt and north, (which is the place, adds he, by which I ſhould adviſe one to go up,) there is a little ſquare room, but nothing to be ſeen therein; only if you be weary, you may reſt yourſelf in it. Le Bruyn tells us, that he found the height to be an hundred and twelve fathom, which (counting each fathom five feet and an half) amounts to ſix hundred and ſixteen feet. And that, walking from one corner to another, he counted three hundred good paces; and after that, meaſuring the diſtance of thoſe corners from each other, with a line he brought for the purpoſe, he found it to amount to an hundred and twenty-eight fathom, which make ſeven hundred and four feet. So that, according to his meaſuring, this pyramid was found to be eighty-eight feet broader at the bottom (and as far as could be meaſured above the ſand) than it is high; and therefore, adds he, the centre of the pyramid ought to be three hundred ſixty and two feet.

19. A fabulous report concerning the breadth of it. Hence Le Bruyn would have it conſidered, how it can agree with truth, which ſome ſay, viz. that an arrow being ſhot from the top of this pyramid can never fly ſo far, as the

the laſt ſtep or row of ſtones at the foot of it reaches. For an indifferent ſtrong arm can ſhoot an arrow a thouſand feet in length; and I have ſeen, adds he, ſome among the Turks and Arabs, that could ſhoot an arrow above twelve hundred paces. Thevenot makes the like remark, looking on it as a fable, that one (ſtanding on the top of the pyramid, for ſo he muſt be underſtood) cannot ſhoot an arrow beyond the foundation of the pyramid. For it is certain, ſays he, that an arrow drawn by a good arm will eaſily fly three hundred and forty-one feet, which is one half of the breadth of the pyramid. He adds, however, that a man, unleſs he be extraordinary ſtrong, cannot indeed throw a ſtone from the top, and make it fall beyond the ſteps of the pyramid. For, ſays he, I got a pretty ſtrong man to throw one; and all he could do, would but make it fall on the twelfth ſtep, or a little lower. CHAP. I.

20. Of the Sphynx by the pyramid.

And thus much for the outſide of this pyramid; near which is the monſtrous ſtatue, called the Sphynx, ſo famous amongſt the ancients, and ſtanding at ſome diſtance towards the eaſt of the biggeſt pyramid. It is a ſtatue, or image, cut out of the rock itſelf, which repreſents the head of a woman, with half the breaſt, but is at preſent ſunk or buried in the ſand to the very neck: the other parts are meant to repreſent thoſe of a lion, or ſome other beaſt. It is an extraordinary great lump or maſs, but withal proportionable. The head itſelf is ſix and twenty feet high, and from the ear to the chin is fifteen feet, according to Thevenot. The greatneſs of this monſtrous ſtatue is repreſented, in the draught of Le Bruyn, by the proportion which he obſerved between it and the perſons that are repreſented near it.

21. Of the inſide of the pyramids, and firſt of the entry, &c.

But to return to our pyramid, and to ſpeak now of the inſide thereof. The door or entry is on the ſixteenth ſtep as you go up, counting from the foot on the north ſide. The entry is ſquare, and of the ſame height and breadth from the beginning to the end; the height being about three feet and an half, and the breadth a little leſs. The ſtone that lies over the entry, or door of it, is very big, being

PART II. being near twelve feet long, and above eight feet wide. This entry goes inſenſibly deſcending the length of ſeventy ſix or ſeven feet. At the end of it there is another paſſage like the former, but goes a little riſing, of the ſame breadth, but ſo low that one muſt lie on one's belly to creep through it. And at the meeting of theſe two paſſages, the one deſcending, the other aſcending, is the greateſt difficulty one meets with in the pyramid, as Thevenot conceives. For, ſays he, this deſcent, namely of the entry or firſt paſſage, butting on the aſcent of the ſecond paſſage, makes with it a ſharp ridge, over which there is a great ſtone, which is the lowermoſt ſtone of the roof of the deſcent, and is perpendicular to it; between which and the ſand there is not above a good foot ſpace to paſs through. So that one muſt ſlide upon his belly cloſe to the ground; and for all that, you rub and grate your back againſt the aforeſaid ſtone, unleſs you be a very ſlender man. And beſides, you muſt advance with your feet up in the deſcent, your belly low between the deſcent and aſcent, and the head riſing up in the beginning of the ſame aſcent. Thevenot adds, that he does not doubt, but that the paſſage of itſelf is as high there, as at the very entry into the pyramid; but the wind driving in much ſand, it heaps up in this place between the deſcent and aſcent. And he ſtrengthens his opinion with a very good argument drawn from experience. For, ſays he, I went thither another time, when we were told, ſome of the Baſha's ſervants had been there three days before, being curious to ſee what it was that obliged the Franks to go into it; and we found the paſſage ſo clean and eaſy, that we paſſed it without putting either belly or knee to the ground.

22. Of what occurs firſt in the aſcent.

Having paſſed this ſtreight, you find a ſultry ſtifling air, which nevertheleſs you will ſoon be accuſtomed to; and, to afford ſome relief, here is a ſpace where one may take a little reſt. On the right hand there is an ugly great hole, which reaches a pretty way, but going no farther, it is ſuppoſed that it has been occaſioned only by the decay

decay of time. Having gone about an hundred and eleven feet in the aſcent or riſing paſſage, you find as it were two paſſages or galleries, one low and horizontal, or even to the ground, the other high and ſloping upwards like the former. At the entry of the lower paſſage there is a well, or pit, which probably was made to let down the corpſes, that were laid in the cavities under the pyramid. This low paſſage, which is three feet and three inches ſquare, leads into a chamber eighteen feet long, and twelve feet wide, having a ſharp roof. Some pretend that in a higher place near this chamber is a window or hole, through which one may go into other paſſages: but neither Thevenot nor Le Bruyn could diſcover any ſuch. CHAP. I.

23. The length, &c. of the aſcent.

Returning from the horizontal paſſage or way, which is on the right hand, you enter into the other on the left, which is ſix feet and four inches wide, and riſes the length of an hundred and ſixty-two feet. On each ſide of the wall is a ſtone bench, two feet and an half high, and pretty broad; which ſerves to take hold by, in going up; to which the holes that are made, almoſt every ſtep, in the earth, are of no ſmall ſervice, though they are confuſed and without order. It is not known by whom theſe holes were made; but thoſe that go to ſee the pyramids are obliged to them who made them; for without theſe holes it would be impoſſible to get up, ſays Le Bruyn; and a man muſt be ſtrong, that can get up by the help of them, together with the ſtone bench, by which one holds faſt with one hand, while the other holds the candle. Add to this, that a man muſt make large ſteps, theſe holes being ſix hands breadth from each other.

24. A draught of the aſcent of what is moſt conſiderable in the pyramid.

This aſcent, which cannot be beheld without admiration, may well paſs for what is moſt conſiderable in the pyramid; for the ſtones, that make the wall of it, are as ſmooth as a looking-glaſs, and ſo well joined together, that one would be apt to take it for one ſingle ſtone. The roof is here very high, and ſo ſumptuous, that it is better repreſented than deſcribed. For this reaſon Le Bruyn took a draught of it, ſome of his company reſting themſelves

PART II. themſelves the meanwhile on the bench that is on the right hand, and ſome being got up with their lights to the top of the aſcent, into the chamber of the tombs, which gave him opportunity to take a view of the roof more at large.

The chamber of the tombs on the top of the inside of the pyramid.

25. The chamber of the tombs or ſepulchres (called by Thevenot the Hall) is, as has been juſt ſaid, on the top of the aſcent, being very large and ſpacious, thirty-two feet long, ſixteen feet wide, and nineteen feet high. The roof is flat, and conſiſts but of nine ſtones; whereof ſeven in the middle are each four feet wide, and ſixteen feet long; the other two, that are at the two ends, appear to be not above two feet broad apiece: but the reaſon is, becauſe the other half of them is built into the wall: they are of the ſame length of the other ſeven; all of them being laid athwart over the breadth of the chamber, with their ends reſting upon the walls on each ſide.

Of the tomb in the ſaid hall or chamber.

26. At the end of this hall, or chamber, ſtands an empty tomb, all of one ſtone; yet ſounds, if ſtruck upon, like a great bell. It is three feet and an inch wide, and ſeven feet two inches long. The ſtone is above five inches thick, ſays Le Bruyn, extraordinary hard, and like *porphyry*; it is well poliſhed, and ſo very beautiful. Thevenot ſays, that it is very neat when poliſhed, which makes many break off pieces of it to make ſeals of; but it requires a ſtrong arm and good hammer, to break off a bit. The walls of this chamber are lined alſo with the ſame ſort of ſtone.

This pyramid is ſaid to have been built by Pharaoh, that was drowned in the Red ſea.

27. The tomb is quite naked, without any cover or baluſters; either becauſe it has been broken, or elſe never had any. For it is ſaid by the inhabitants of the country, that the king, who ordered that pyramid to be built, was never buried in it; it being the common opinion, that the ſaid king was that Pharaoh, who by the juſt judgment of God was drowned with all his army in the Red ſea. As to the doubt that many make, whether this tomb was placed there before the pyramid was built; I think, ſays Thevenot, that it is not at all to be doubted, but it was ſet there before the pyramid was finiſhed. For, though the entry

entry, be wide enough for the tomb, yet the aſcent that immediately follows the deſcent, muſt have hindered the conveyance of it. And thus much for the inſide of the biggeſt pyramid. CHAP. I.

28. The time, men, and money employed in building this pyramid.

Pliny, ſpeaking of this pyramid, ſays, that it was built in twenty years' time, three hundred and ſeventy thouſand men being employed therein; and that eighteen hundred talents were laid out only in *radiſhes* and *onions*.

This may ſeem incredible to thoſe, that never were in this country: but when one conſiders, that this is the ordinary food of the common people, and that almoſt all thoſe, who were employed in raiſing theſe great piles, were ſlaves and mercenaries, who, beſides bread and water, had nothing elſe but *radiſhes* and *onions*, there will be no ſuch great reaſon to wonder at it. And it muſt farther be conſidered, that *onions* are very delicate here, ſo that, in regard of the weakneſs of human nature, the Iſraelites ought not, ſays Le Bruyn, to be too highly condemned for complaining in the wilderneſs for want of the *onions* of Egypt.

29. Of the onions in Egypt.

Concerning the pyramids in general, it is ſuppoſed, that they all have had a paſſage, which led into a chamber or room, where were depoſited the corpſes of thoſe, for whom the pyramids were reſpectively made; that they were at firſt placed regularly, and that each of the three great ones, that remain in this place at this preſent, were at the head of ten little ones, which are ſo much ruined as ſcarcely to be known at the time when Milton our countryman, who gives this account, was there. Nevertheleſs it was then judged, that there had been above an hundred, great and ſmall. But Le Bruyn ſays hereupon, that if Milton ſaw them, they are ſince buried in the ſand, there being nothing to be ſeen when he was there, but what he has repreſented in the copper-plate given in his work.

30. Some reports concerning the pyramids in gen

It is farther remarked, that theſe pyramids are built on an eminence, which is a very ſolid rock, covered with white ſand. Which makes it very probable, that the ſtones, of which the pyramids are made, were taken out of

31. The pyramids built of ſtone in the ſame place.

PART II. of the ſame place. Beſides, there are ſeveral neighbouring mountains that abound in ſtone, as Thevenot informs us. So that there ſeems to have been no neceſſity of fetching theſe ſtones from afar, as ſome travellers and ancients have wrote. That they were rather taken out of the place where they ſtand, is farther made probable; inaſmuch as the ſtone, wherewith the pyramids are built, is not marble, but a very hard ſtone of white ſand; and it has been above obſerved, that the eminence, on which theſe pyramids ſtand, is a very ſolid rock covered with white ſand.

32. The magnificence, &c. of theſe buildings.

I hope I may the more eaſily be excuſed for inſiſting ſo long on theſe pyramids, as being the only *one* this day remaining of the *ſeven wonders* of the world, which the ancients ſo much boaſted of. And Thevenot affirms, that theſe pyramids are really *wonders*, worthy of the ancient kings of Egypt, who for magnificence of buildings exceeded all others of their time; and I believe, adds he, without diſparagement to any, that no prince in the world is able to raiſe ſuch works, as well for the difficulty of piling up ſo many huge ſtones one over another, as for the tedioufneſs of the labour. And Le Bruyn obſerves, that it is pity that hiſtorians have not tranſmitted down to us what inſtruments and machines were made uſe of, for to raiſe ſuch great ſtones to ſo great an height.

33. The pyramids near Memphis.

Le Bruyn tells us, that it is believed, that where theſe pyramids ſtand, is the place, where formerly they buried their dead, and that it belonged to Memphis; that all the Arabian hiſtorians agree in this, that Memphis ſtood in the ſame place where theſe pyramids are, and over-againſt Old Cairo. And Thevenot ſays, that having viewed the pyramids, he went to the plains where the mummy-piles are; and that this plain begins near the place where the ſtately city of Memphis heretofore ſtood, of which ſome marks are ſtill to be ſeen on the Nile. There are, adds he, ſeveral pyramids (namely, beſides thoſe already mentioned) in this plain, and that for ſeveral miles together. And at the end of the ſame chapter he ſays, that not far from the mummies

mummies towards the Nile, are ſome remains of a large town, which was Memphis, the inhabitants whereof were buried where the mummies are, the ancients not burying within towns, for fear of infecting the air. Now to prove, adds he, that theſe great ruins are the remains of Memphis, Pliny affirms it, where he ſays, that the pyramids are between the Delta of Egypt (i. e. between the parting of the Nile into two principal ſtreams) and the city of Memphis on the ſide of Afric. CHAP. I.

34. Memphis formerly ſtood in a good ſituation; but Grand Cairo ſtands in a bad ſituation.

Thevenot elſewhere obſerves, that the ancients choſe a very good ſituation for Memphis, on the weſt ſide of the river; and that Old Cairo has ſince been built alſo upon the river, oppoſite to Memphis. But New or Grand Cairo ſtands ill, being ſeated at the foot of an hill, which the caſtle ſtands on; ſo that the hill covers it, and keeps off all the wind and air, which cauſes ſuch a ſtifling heat there, as begets many diſeaſes. Wherens, if it ſtood in the place where Old Cairo is, they would have the benefit of the river, which would not only ſave them the trouble of bringing water into the city on camel's backs, but would alſo eaſe them of the labour and charge of carrying their goods on camels, from the city to the port, or from the port to the city; and beſides, they would have the benefit of the wind, which blows on all hands along the river, ſo that the heat would not be ſo prejudicial. I can ſee, ſays Thevenot, no reaſon why ſo incommodious a ſituation was pitched upon, unleſs it was to join the city to the caſtle, that ſo it might be under the protection thereof.

35. Of Joſeph's hall, and other buildings, ſhewn in the caſtle of Grand Cairo.

This caſtle of Grand Cairo is agreed on by travellers to be one of the moſt curious pieces in all Egypt. It is built on a rock, and ſurrounded with a very high and ſtrong wall, which at every hundred paces is flanked with large and ſtrong towers. The aſcent up to it is out of the rock, and is ſo eaſy, that loaded camels and horſes may eaſily go up it. In this caſtle are many ſtately ruins; for the greateſt and beſt part is ruined, though ſeveral fair buildings remain ſtill. Among the ruins is ſhewn an hall, called Joſeph's hall, ſupported by thirty large pillars of Theban ſtone.

PART II. ſtone. Gold and azure (with which the Moſaic works ſtill remaining are diverſified) were not ſpared by the builder hereof: notwithſtanding the long tract of years, and even ages, that are paſt, they ſtill beautify the ceiling. Another hall, which is not far from the former, and which the natives call Pharaoh's hall, is ſet off with the ſame workmanſhip as that of Joſeph's. But this is kept ſhut moſt part of the year, becauſe here they embroider the veſt or garment of Mahomet, which is ſent every year to Mecca. There is likewiſe the hall of Joſeph's Steward or Overſeer; but it is very much ruined: however there are ten or twelve pillars of the ſame ſtone, which are ſtill ſtanding. Beſides this, there are likewiſe ſeveral other apartments, and a certain place, where are ſeveral fine pillars of a very regular order, which ſupported a vault, that was formerly the cover of a dome, but at preſent lies open. Each of theſe pillars was three fathom about, and might be, according as I could gueſs, ſays Le Bruyn, ſeventeen feet high. This muſt needs have been a very magnificent building; for that which remains of it, as much ruined as it is, raiſes admiration and aſtoniſhment.

36. Of Joſeph's priſon.

Hard by this palace is ſhewed a frightful priſon, divided into ſeveral dungeons, which are cut out of the rock, and ſo dark that one would be afraid to ſet foot therein. It is called Joſeph's priſon, becauſe they pretend that here it was that he interpreted the dream of the king's butler and baker. It is ſtill made uſe of for a priſon, and it is a place from whence all pity ſeems to be baniſhed. If a man has not wherewithal to greaſe the fiſt of the keeper, no miſery is comparable to that which the poor wretches ſuffer who are confined therein.

37. Of Joſeph's well.

But, ſays Thevenot, the fineſt and moſt curious thing to be ſeen in the caſtle is Joſeph's well, which, ſays he, is certainly a wonder. Time has not done the leaſt damage to it, ſays Le Bruyn. It is entirely cut out of the rock, and its mouth is eleven feet long, and ten broad. They draw the water out of it by the means of two wheels, one of which is at the well's mouth, and the other twenty-nine fathom

fathom lower. To each of theſe wheels belong two oxen, which turn them round continually. The water is drawn up with earthen pitchers, which are faſtened to a rope that runs round the wheel; and when it is at the top, the water is thrown out into gutters, which convey it all over the caſtle. CHAP. I.

You go down into the well by a ſtair-caſe, ſeven or eight feet broad, and cut in the rock; ſo as that on the left hand you have the main rock for the wall, and on the right hand you have ſome of the ſame rock left, which ſeems as a wall to the well on the inſide, and alſo as a wall to the ſtair-caſe on the other ſide, and ſo ſerves to keep one from falling, or indeed ſeeing into the well, unleſs it be by windows, that are at convenient diſtances. The ſtair-caſe turns twelve times round the well in the nature of winding ſtairs, (for which reaſon the Arabs call it *the well of the winding ſtair-caſe*;) and of theſe twelve turnings, ſix have eighteen ſteps each, and the ſix others have each of them nineteen ſteps; which make two hundred and twenty-two ſteps in all. All theſe ſteps are made very eaſy, becauſe the oxen muſt go up and down them every day; and indeed the deſcent is ſcarce diſcernible. In ſhort, when one looks into the well through the windows, it preſents one with a pleaſant ſight, as well by reaſon of the depth and breadth of the well, as alſo upon the account of the extraordinary manner whereby the wheel is turned round.

When after all theſe turnings one is deſcended to the bottom, where the well is as broad as at the top; a little on the right hand, one meets within the rock a ſecond well, or more properly the lower part of the former well, whoſe mouth is a great deal narrower. It is here that one ſees the oxen turn the wheel, and draw the water, which is conveyed by a pipe into a large ciſtern, from whence thoſe earthen pitchers, which are faſtened to the rope of the upper wheel, do continually ſuck up the water to carry it upwards. The depth of the upper well, or upper part of this well, was found by Le Bruyn to be fifty-three fathom, i. e. two hundred ninety-one feet and an half.

PART II. The ſecond well, or lower part of this well, he found to be twenty-four fathom, i. e. an hundred thirty-two feet deep. Theſe are the moſt remarkable places in this caſtle of Grand Cairo, which, ſays Thevenot, is the fineſt I ever ſaw, not only for ſtrength, but alſo for the ſtately buildings that are in it, the pleaſant proſpect and the good air: in a word, it is a work worthy of the ancient Pharaohs and Ptolemies who built it, and anſwers very well with the magnificence of the pyramids: to which, from Joſeph's well, there was anciently a paſſage, as the inhabitants ſay, ſhewing at the bottom of the upper part of the well two holes, which are like to two door-ways cut out of the rock, but at preſent ſtopped up. That on the left hand, and which is the firſt of the two, leads, as they ſay, as far as the pyramids; and the other, on the right hand, to the Red ſea. But though this caſtle is ſo extraordinary a building, and might be built, or at leaſt begun, by ſome of the Pharaohs; and though there are places here, which go under the name of Joſeph's hall, well, priſon, &c. yet it may be queſtioned whether this caſtle, or any part of it, was in being in the days of that Pharaoh who advanced Joſeph, or of Joſeph himſelf. And Thevenot has obſerved, that all the fine pieces of antiquity that remain in Egypt are attributed to Joſeph; and, adds he, all that is ugly or infamous to Pharaoh; whereby is to be underſtood the Pharaoh that oppreſſed the Iſraelites, and was drowned in the Red ſea.

A conſideration in reference to Memphis, Old and New Cairo.

38. We have no mention made of Noph, or Memphis, in the hiſtory of Joſeph, nor till the time of the prophet Iſaiah. And if we conſider, what has been obſerved occaſionally in this chapter, concerning the three cities, Memphis, Old Cairo, and New or Grand Cairo, it appears to be not queſtionable but that Old Cairo aroſe out of the ruins, or upon the decay of Memphis, being placed on the eaſt ſide of the Nile, oppoſite to the place where Memphis ſtood on the weſt ſide; and that, upon the decay of Old Cairo, aroſe New Cairo, about a quarter of a league from the former, and placed under the foremen-

tioned

tioned hill for the forementioned reaſon. And hence New Cairo is called by the Arabians Maſr, and by the Turks Miſr, or Miſſir. For as theſe names are evidently derived from Mizraim, the founder of the Egyptian nation, and therefore applied alſo to the whole country, as has been before obſerved; ſo they were in all probability the very names by which the city Memphis was anciently denoted by the reſpective nations. For though theſe ſeveral cities differ a little as to their ſituation, yet the one ſucceſſively ariſing as it were out of the other, and the difference of ſituation being but little, hence theſe cities were rather looked upon by the ſaid foreign nations as ſtill one and the ſame city, and therefore were ſtill called by one and the ſame name in each nation reſpectively. And this is put out of doubt, I think, by what Le Bruyn tells us, concerning the name of Old Cairo, namely, that the Arabs call it Mazar, from the founder of the Egyptian nation. For though he tells us, that the name whereby the Arabs call New Cairo is Maſr; yet it is evident that the names both of Old and New Cairo are originally the ſame; and perhaps the difference of ſpelling made by him between the two names has no good foundation. In ſhort, certain it is that this is no other caſe, than what there may be ſeveral like inſtances given of. CHAP. I.

39. A remark concerning the name Al-Kair.

Le Bruyn tells us, that Grand or New Cairo is vulgarly (whereby I ſuppoſe he means, by the Egyptians themſelves) called Al-Kair, from whence we Europeans call it Cairo. He tells us withal, that this word ſome pretend to be derived from El-cahira, which, according to their interpretation, ſignifies a *cloiſter*; but that others beſtow a more noble etymology upon it, affirming it has this name from the planet of Mars, which in Arabic is called El Caher. But I ſuppoſe that ſuch as underſtand the Hebrew tongue may think that there is a much more obvious account to be given of this appellation, for Kir in the Hebrew language denotes a *city*; whence we find not only the names of ſeveral cities in the Old Teſtament to begin with the word Kir, or, which comes to the ſame,

PART II. Kirjath, as Kir-haraſath, Kirjath-arba, Kirjath-baal, &c. but alſo ſome cities ſimply denoted by the name Kir. Whence it is not unlikely that the ancient Egyptians might commonly denote Memphis by the name of Al-Kair, i. e. *The city*, as being then the chief city of the country; and conſequently the ſame name might be afterwards continued ſucceſſively to Old and New Cairo, as ariſing out of Memphis, or being as it were Memphis a little removed as to its firſt ſituation. This opinion, that the name Al-Kair is of the ſame importance with the Hebrew Kir, may be put, I think, beyond doubt, from ſeveral inſtances of the like nature ſtill preſerved among our old Britons, or in Wales: for here we find that the names of ſeveral of the principal towns begin with Kaer, or Caer; as Caernarvon, Caermarthen, Caerdigan, or Cardigan, &c.

Of Joſeph's granaries.

40. I had almoſt omitted taking notice of what are called Joſeph's granaries, in Old Cairo. The inhabitants have a tradition, that theſe are the very granaries which Joſeph built, to lay up corn in againſt the approaching years of famine. They are ſtill uſed to keep corn in for the uſe of the ſoldiers. They are very large, and encompaſſed with a wall after the antique manner, being divided into ſeveral parts, and open at the top; becauſe rain is not feared in Egypt; not that it never rains there, but very ſeldom and little, and eſpecially in the inland parts.

Our Saviour ſaid to have lived at Old Cairo.

41. There are in Old Cairo three Chriſtian churches, that of St. Barnaby, that of St. George, and that of St. Sergius. The firſt is the chiefeſt, under which is a kind of chapel, very deep and dark, which it is ſaid was formerly a little houſe or grot, where Joſeph and the Virgin Mary lived, with our bleſſed Saviour then a child.

Another place where our Saviour is ſaid to have lived.

42. But however there is another place more remarkable, and generally viſited by travellers on account of its being believed to be the place where Joſeph and Mary made choice to dwell, during their retirement into Egypt. The borough, or village, is two good hours eaſtward from New Cairo, and is called Matarea, or Mataree. Here they

they ſhew the houſe, in which it is ſaid Joſeph and Mary lived; which is a ſquare chamber, the floor whereof is paved. There is alſo a fountain, or ſort of a ſquare well. The water of this well is diſperſed here and there in the gardens thereabouts, being drawn up by a wheel turned by oxen, much as that of Joſeph's well at Grand Cairo. Some pretend that this water comes under ground from the Nile; but others ſay that there is a ſpring there. And this latter opinion ſeems more probable, as well becauſe the place is too far diſtant from the Nile, as alſo becauſe, when the water of the Nile is very thick, this, as the inhabitants tell you, is always clear: beſides, the name of the place favours the latter opinion; for Matarea comes from Matarug, (as Le Bruyn writes the words,) which ſignifieth freſh or cool water; or (as Thevenot writes them) Matharee, comes from Matarith, which ſignifies freſh water. In a garden near this place is a great piece of a tree, which they ſay was there in the time of Joſeph and Mary's dwelling there. Many fables are told of this tree, and travellers generally take a piece of its wood, which brings great profit to the maſter of the garden. CHAP. I.

43. Of Pathros.

I proceed now to the deſcription of the remaining places of Egypt that occur in ſacred Hiſtory. And the next I ſhall ſpeak of is Pathros, mentioned by the prophets Iſaiah, Jeremiah, and Ezekiel. It is not always rendered the ſame way by the Seventy Interpreters. For Iſa. xi. 11. they render it by Babylonia; but Jer. xliv. 1, 15. by Pathura; and Ezekiel xxix. 14. and xxx. 14. by Phathora. In the firſt text they ſeem to have taken Pathros to be the ſame with Pethor, the city of Balaam, and lying in Mesopotamia, and ſo appertaining to Babylonia. For this city of Balaam (called Numb. xxii. 5, in the Hebrew text, and our tranſlation, Pethor) is in the Septuagint verſion rendered Phathoura, or Phatura, much as Pathros is in the other text above cited. But it is ſcarcely to be doubted but that by Pathros in Iſai. xi. 11. is to be underſtood the place denoted by the ſame Hebrew name in

PART II. the other prophets, and conſequently a city and country in Egypt. For as Ezek. xxx. 14. it is mentioned together with the cities of Noph or Memphis, Zoan or Tanis, &c. ſo it is not to be queſtioned but it was the name of a city likewiſe. And Jer. xliv. 1. it is expreſsly ſtyled the *country*, or *land* of *Pathros*. And it is well known that Egypt was diſtinguiſhed into ſeveral *nomi*, or diſtricts, which were uſually denominated from the principal town or city in each. Thus the diſtrict of Memphis was ſtyled Nomus Memphites. Wherefore ſince we meet in Pliny with a diſtrict called Nomus Phanturites, (probably for Phaturites,) and in Ptolemy with a town called Pathyris, (corruptly, as is thought, wrote Tathyris,) hence it is not without ſome probability conjectured, that this Pathyris, which gave name to the Nomus Pathyrites, or Phaturites, was the Pathros mentioned in the Hebrew text. And if ſo, it then lay in that part of Egypt which is more properly called Thebais, and which takes up the ſouthern part of Egypt largely taken. For as Egypt was formerly diſtinguiſhed into a great many *nomi*, or leſſer diviſions; ſo was it early diſtinguiſhed into two greater diviſions, that to the north being more ſpecially called Egypt, and that to the ſouth being called Thebais. And it is not improbably thought that this diſtinction is alluded to by the prophets, when, together with the land of Egypt, they mention the land or country of Pathros. Thus Iſai. xi. 11. *In that day the Lord ſhall ſet his hand to recover the remnant of his people from Egypt and from Pathros.* So Jer. xliv. 1. *The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, and in the country of Pathros.* And Ezek. xxix. 14. *I will bring again the captivity of Egypt, and will cauſe them to return into the land of Pathros.* In which ſeveral places, the *land of Pathros* ſeems to be plainly diſtinguiſhed from the *land of Egypt*; and therefore, as by the *land of Egypt* is to be underſtood *Egypt more ſpecially ſo called*, ſo by the *land of Pathros* is to be underſtood not only the Nomus Pathyrites before mentioned, but the other great diviſion of Egypt

Egypt largely taken, and called by the Greeks Thebais, from Thebes, a city ſtanding in it, and of which I ſhall ſpeak in the next place, after I have obſerved that the Tathyris or Pathyris of Ptolemy, probably thought to be the Hebrew Pathros, lay ſomewhat remote from the river Nile, on the weſt ſide of it towards Afric, not far from Memnon, and over againſt Thebes, which we are going to ſpeak of. CHAP. I.

44. Of No, or Amon-No.

For the city which in our tranſlation is rendered No, (Jer. xlvi. 25. Ezek. xxx. 15, 16.) is by the Seventy Interpreters rendered Dioſpolis, or *the city of Jove*. Now there was a city of this name lying on the branch of the Nile, which was next weſtward to that which ran by Zoan, or Tanis. But Bochart thinks, that by the Dioſpolis of the Seventy Interpreters is rather to be underſtood the more famous city of that name, lying in the ſouthern part of Egypt, and otherwiſe called Thebe, and giving denomination to all the ſouth part of Egypt. And he ſuppoſes, that by the Jove, from whom this city took the name of Dioſpolis, is to be underſtood Ham, the third ſon of Noah, and father of Mizraim, from whom deſcended the Egyptians. His opinion is founded on this, that what we tranſlate (Jer. xlvi. 25.) *the multitude of No*, is in the Hebrew text *Amon-No*, that is, the God Amon, in honour of whom there is a temple erected in the city No: whence the ſaid city came to be ſtyled Amon-No in other places of Scripture. Now it is very probable that Ham was the perſon denoted by the Amon here worſhipped, as well as by Jupiter Amon, or Ammon, whoſe temple or oracle was ſo famous in the adjacent parts of Libya, or Afric. This Amon-No, or Dioſpolis, otherwiſe called Thebe, is reported to have been extraordinary large, and to have had no fewer than an hundred gates, whence it was ſurnamed Hecatompylæ, i. e. *the Thebes with an hundred gates*. It is alſo related to have been ſo beautified with coloſſes, obeliſks, temples, palaces, and other ſtately buildings and ornaments, that it was thought to be, as Dr. Heylin expreſſes it, the *none-ſuch* of the whole world.

PART II. But how ſtately ſoever it was, it fell to decay ſo long ſince, that there was nothing left of it but ruins in the time of the poet Juvenal. It muſt not be omitted that the Chaldee Paraphraſt underſtands Alexandria by No, and herein is followed by ſome modern writers. I ſhall ſpeak ſomewhat of Alexandria hereafter.

45. Of Syene. Being now got into the ſouth part of Egypt, I ſhall ſpeak next of Syene, a city mentioned in Scripture, and not only lying in this ſouth part, but eſteemed uſually the laſt or moſt ſouthern city of this diviſion of Thebais, and conſequently the laſt city of all Egypt towards Ethiopia. Hence the prophet Ezekiel, ſpeaking of the deſolation that God would bring on all Egypt, from one end of it to the other, ſays thus; *Therefore thus ſays the Lord God; —Behold, I will make the land of Egypt utterly deſolate, from the tower of Syene even unto the border of Cuſh.* xxix. 10. Where by the expreſſion, *from the tower of Syene even unto the border of Cuſh,* is denoted the whole length of Egypt, from the ſouth end of it, where ſtood Syene, to the north end, or north-eaſt of it, where it bordered upon Cuſh or Arabia. This city is ſaid to be ſituated directly under the tropic of Cancer, and to have had a deep well digged in it by ſome Aſtronomers; which, when the ſun entered into the ſign of Cancer, was totally enlightened with the beams of the ſun without any ſhadow; ſo perpendicularly or exactly was the body of the ſun at that time over the pile or well.

46. Of Migdol. Leaving the country of Pathros, let us now return into Egypt more ſpecially ſo called; and here, towards the end of the Red ſea, and on the weſtern ſhore of it, was ſituated a city called Migdol, which was one of the cities or towns, wherein the Jews dwelt, that took Jeremiah the prophet along with them into Egypt, as the ſame prophet informs us, ch. xliv. v. 1. *The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros.* Where as we have the two general diviſions of Egypt plainly intimated, viz. *the land of Egypt*

Egypt properly ſo called, and the *land* or *country of Pathros*; ſo it is plainly intimated, that Migdol, Tahpanhes, and Noph were ſituated, not in the *country of Pathros*, but in the *land of Egypt*. And as this has been already ſhewn to be true, concerning Noph or Memphis, which lay in the northern diviſion of Egypt, ſomewhat above the parting of the Nile; ſo it will appear to be true likewiſe concerning Migdol and Tahpanhes. For that Migdol was ſituated near the end of the Red ſea, on the weſtern ſhore of it, ſeems clear from the hiſtory of the journeyings of the Iſraelites out of the land of Egypt. For Exod. xiv. 2. we read, that the laſt encampment of the Iſraelites, before they went acroſs the Red ſea, was *between Migdol and the ſea*. The Seventy Interpreters render this name Magdolus; and ſince we meet with a city of the very ſame name in the old Greek hiſtorian Herodotus, we need not doubt but that they were one and the ſame place. CHAP. I.

47. Of Tahpanhes.

To the north of Migdol, and not far from Peluſium, a celebrated port of Egypt on the Mediterranean ſea, lay Tahpanhes, or Tahapanhes, or Tahapnches, or, as it is in ſhort called by the prophet Iſaiah, Hanes, Iſaiah xxx. 4. For the Hebrew word Tahapanhes, or Tahpanhes, is by the Seventy Interpreters rendered Taphnas, which is eaſily changed into Daphnæ or Daphne. Whence it is not to be doubted, but this Tahpanhes or Taphnas in the ſacred hiſtory was the ſame city with that called by Herodotus Daphnæ Peluſiæ, as being not far from Peluſium, as Stephanus the geographer expreſsly informs us. It is expreſsly ſaid, Jer. xliii. 9. that Pharaoh had an houſe or palace here; and probably it was a very pleaſant place, and for that reaſon had this name given to it. For it is not unlikely, that this name does literally import ſomewhat pleaſant, beautiful, or agreeable; inaſmuch as we find much the like name given to a queen of Egypt, ſhe being named Tahpenes, 1 Kings xi. 19, &c. And perhaps it may be a true conjecture, that from this oriental name Tahpanes, denoting *pleaſant* or *beautiful*, was originally derived

PART II. derived the word Daphne, uſed by the Greeks and Latins to denote the like.

48. Of Sin. I have already obſerved that this Tahpanhes was probably ſeated near Peluſium, of which itſelf I am to ſpeak next. For among the cities of Egypt, Ezek. xxx. as there is mention made of Tahaphneches, which without doubt is the ſame with Tahapanhes, ſo is there mention made alſo of Sin, ver. 15, 16. This is rendered by the Seventy Interpreters Sain; and becauſe we find that one of the mouths of the Nile was ſtyled *Oſtium Saiticum*, i. e. *the mouth by Sais*, hence ſome have conjectured, not altogether without ground, that this Sais might be the place denoted by the Hebrew Sin. But Bochart having obſerved, that the word *Sin* does in the Syrian tongue ſignify the ſame that *Pelos* does in the Greek tongue, namely, *dirt*; hence he conjectures, that the Hebrew Sin was rather the ſame city which the Greeks called Peluſium. And this opinion is confirmed by what the prophet Ezekiel adds concerning Sin, when he ſtyles it, *the ſtrength of Egypt*: for ſo Peluſium might well be eſteemed, as to the eaſt ſide of Egypt towards the Holy Land; to which the prophets more eſpecially had reſpect, as is evident from the circumſtances of the ſacred hiſtory. Now Peluſium was thus *the ſtrength of Egypt* on the eaſt ſide, as being ſituated on the moſt eaſtern channel of the river Nile, and well fortified; whence it is ſtyled by Suidas alſo, *the key of Egypt*. It is remarkable for being the birth-place of Ptolemy, the famous geographer, and the epiſcopal ſee of Iſidore, thence ſurnamed Peluſiota, whoſe Epiſtles are ſtill extant. Out of the ruins hereof aroſe Damiata, one of the three principal ports of Egypt on the Mediterranean ſea, at this preſent time. Some make a doubt, whether Damiata be not the ſame with Peluſium, as to ſituation. Le Bruyn tells us, that the ſtreets of it are *very dirty*; and ſo it may at leaſt go under the name of Peluſium very properly. The ſame traveller tells us likewiſe, that the buildings of it are very ordinary; but yet

yet it is very populous, and one of the principal cities of all Egypt. A curious traveller will find nothing here conſiderable, beſides ſome moſques with fine towers. Without the city are to be ſeen the ruins of an high tower, which formerly ſerved as a light-houſe for ſhips; and hard by it, on the ſame ſide, is a round tower; and this is all the remains of antiquity to be found here. The Nile runs cloſe by the city. The principal traffic of Damiata conſiſts in rice, which grows thereabouts in great abundance, and is carried into all Turkey. CHAP. I.

49. Of Pibeſeth, or Bubaſtus.

To the ſouth of Sin, or Peluſium, and on the ſame ſtream of the Nile, ſtood Bubaſtus, whereby the Seventy Interpreters render the Hebrew name Pibeſeth, the name of another city mentioned Ezek. xxx. 17. among the cities of Egypt.

50. Of On, or Aven, or Heliopolis.

And ſtill more to the ſouth, at ſome diſtance from the ſaid eaſtern channel of the Nile, ſtood the city Heliopolis, i. e. *the city of the Sun*; whence it is called by the prophet Jeremiah, chap. xliii. ver. 13. Bethſhemeſh, *the houſe of the Sun*: and becauſe there was a place of this name in the land of Iſrael, hence that it might be rightly underſtood, which the prophet ſpake of after he had ſaid that *Nebuchadnezzar king of Babylon ſhould break the images of Bethſhemeſh*, he adds by way of diſtinction, *that is in the land of Egypt*. This place is otherwiſe called in the Hebrew text ⲟⲛ or ⲁⲛ, which may both be read On, though, according to the preſent reading of the Hebrew text, one is read On, (Gen. xli. 45, &c.) and the other Aven, Ezek. xxx. 17. It is very likely, that the Seventy Interpreters read the words On in both places; foraſmuch as in both places they render the Hebrew word alike by Heliopolis. At leaſt it is evident, that, if they read the words differently, On and Aven, yet they looked upon them only as different names of one and the ſame place; and alſo that another name of the ſame place was Bethſhemeſh, Jer. xliii. 13. which therefore they rendered alſo by Heliopolis, and not only ſo, but explained what Heliopolis they meant, by adjoining its other name On. It

is

PART II. is well known to thoſe who underſtand the Hebrew language, that the Hebrew word Aven does literally denote *vanity*, and thence is taken in Scripture to denote an *idol*, or idolatrous worſhip. And hence this city, famous for its idolatrous worſhip of the Sun, might be called Aven; much as the place firſt called Bethel by Jacob, on account of God's there appearing to him, was afterwards denoted in the prophecy of Hoſea, by the name of Beth-aven, on account of the idolatrous worſhip there paid to one of the golden calves ſet up by Jeroboam. And though the Hebrew word אָוֶן, according to the preſent received punctuation, is always read Aven, when it denotes *vanity*, or an *idol*, &c. yet it is not improbable, that it might be in the more early times read On, not only becauſe it is read ſo in the conſtruct form, as the Grammarians call it, but alſo becauſe there is an appellative word On, according to the preſent received punctuation of the Hebrew Bible, which has a different ſignification. And perhaps it was nothing elſe, that introduced this different pointing or vowelling of the word we are ſpeaking of, but that thereby might be the better diſtinguiſhed the different ſignifications of it. It was the prieſt of this On, or Heliopolis, whoſe daughter was given by Pharaoh in marriage to Joſeph, the ſon of Jacob. And the Jewiſh hiſtorian named Joſephus tells us, that this city was given to the Iſraelites, upon their coming down into Egypt, to dwell there. And this is the more probable, becauſe it lay in or near to the land of Goſhen. Certain it is, that in after-ages, with the conſent of Ptolemy, ſurnamed Philadelphus, King of Egypt, there was a temple built here for the Jews, by Onias the High Prieſt, then diſpoſſeſſed of his authority and office by Antiochus. This temple was had in great eſteem by the Helleniſts, or Jews, who having been born, or having lived, among the Greeks, uſed the Greek language, and particularly the Greek verſion of the Septuagint.

Of the land of Goſhen, or Rameſes.

51. It has been obſerved already, that this Heliopolis ſtood in or near the land of Goſhen, or that tract of Egypt, which was aſſigned to the Iſraelites for to dwell in, and which

which is generally ſuppoſed to have taken up that tract on the eaſtern ſide of Egypt, which lies by the ſouth of the eaſtern channel of the Nile, upon the channel afterwards called Trajan's river. It was alſo called the land of Rameſes, from the city Rameſes, or Raamſes, built therein by the Iſraelites, either for a treaſure-city, (as it is underſtood by our tranſlators, Exod. i. 11.) or for a defence againſt any that ſhould invade the country on that ſide, on which it was uſually invaded. By a treaſure-city ſeems to be underſtood chiefly a granary, or repoſitory for grain or corn. And theſe ſort of repoſitories ſeem to have been much in uſe among the Egyptians, ever ſince the firſt introducing of them by Joſeph. Such as underſtand Rameſes to have been rather a fortified city, ſeem to be induced thereto on account of its ſituation, this being not ſo much in the inland part of the country, which ſeems moſt proper for granaries or ſtore-cities, but rather in the outpart of it, and in its eaſtern border, and ſo very proper for a fortified city. CHAP. I.

52. Of Pithom.

Beſides Rameſes, we read, Exod. i. 11. that the Iſraelites built for Pharaoh another city, called Pithom, for the ſame end. And we find plain footſteps of this city in the ancient hiſtorian Herodotus, who mentions a city lying in this part of Egypt, and called Patoumos, or Patumus, not far from Bubaſtus.

53. Of the river Nile, and firſt of its name.

Before I leave Egypt, I muſt ſpeak of the river Nile, not only the principal river of this country, but celebrated in other countries, both anciently and at preſent. And firſt as to its name. It being not only the principal, but in a manner the only river of Egypt, it ſeems to have been, for one or both theſe reaſons, denoted originally by no peculiar or proper name, but to have been called only *the River*. Hence in the hiſtory of Exodus we meet with it under no other name. Now the Hebrew word denoting a river is Nachal, or Nahal, from which is plainly made the Greek and Latin word Nilus, and from this our Engliſh name, Nile. Each of which therefore literally im-

PART II. imports no more than the primitive Hebrew word from which they were derived, namely, *the River*.

54. The Nile, otherwiſe called Sihor, and why.

In proceſs of time it had another name given it. For Jer. ii. 18. we read thus: *What haſt thou to do in the way of Egypt, to drink the waters of Sihor?* where by Sihor is in all probability denoted the Nile; eſpecially if it be conſidered, that the geographer Dionyſius Periegetes expreſsly tells us, that the Nile was otherwiſe called Siris by the Ethiopians. Now Siris is a word evidently enough deduced from Sihor. And the reaſon, why the Nile came to be called Sihor, is well enough ſuppoſed to be from the blackneſs or muddineſs of its water, for Sihor in the Hebrew tongue ſignifies *black*.

55. The Nile erroneouſly taken to be the ſame with Gihon; and whence this error might ariſe.

The Seventy Interpreters render Sihor in this text of Jeremiah by Geon, whence it is imagined that they were of the opinion, that the Gehon, or Gihon, mentioned among the four rivers of Paradiſe, was the ſame with the Nile. Certain it is, that the Jewiſh hiſtorian Joſephus is of this opinion, perhaps led thereinto by the authority of the Septuagint Verſion in this place; which alſo ſeems to have been the cauſe of many fathers and interpreters embracing the ſaid opinion. The learned Biſhop of Soiſſons tells us, that the Abyſſines are ſo much of this opinion, that they do not know now-a-days the Nile under any other name than that of Gichon; by an error, adds he, like to that as brought them to ſay, that the Queen of Sheba had reigned in their country, and that their kings were deſcended of Solomon and her. But how much ſoever this opinion, concerning the Gihon being the ſame river with the Nile, may have obtained, it is ſufficiently evident from what has been above delivered, in Part I. chap. i. of the Geography of the Old Teſtament, that it is a very great error. And therefore, if the Seventy Interpreters were of this opinion, and conſequently rendered Sihor in this place of Jeremiah by Geon deſignedly, as in conformity to their own notion, it is certain they were in a groſs miſtake. But it is not improbable, that the preſent

ſent reading of the Septuagint Verſion may be corrupted, and that the true original reading, as the forementioned learned Biſhop has conjectured, was γήϊον, *Geion*, i. e. *earthy*, or *muddy*, which excellently well anſwers to the import of the Hebrew word Sihor. But from γήϊον to γήων is a very eaſy change, and ſo eaſily made by tranſcribers, either through mere negligence, or elſe as not underſtanding what to make of the appellative Geion, and ſo purpoſely changing it into Geon, which they knew was the name of one of the rivers of Paradiſe; by this means corrupting the text, whilſt they thought to correct it. CHAP. I.

56. Of the riſe of the Nile, and its courſe.

Having ſaid what is moſt obſervable in reference to the names of the river Nile, I proceed now to ſpeak of its riſe and courſe, in both which reſpects it has been very remarkable among the ancients. For as to its riſe and courſe, or ſpring-head, they were eſteemed ſo far uncertain and unknown, as to become a proverbial ſaying, uſed to denote *a thing not to be found out or known*. The Egyptians themſelves ſaid that the Nile came from heaven. And old Homer, who is ſaid to have travelled and ſtudied in Egypt, learned this doctrine there, whence he ſtyles the Nile *Diipetes*, i. e. *come from Jupiter*. Now hereby might be meant, that the Nile was made by rain water, which Jupiter is the diſperſer of, according to the poets; or elſe that the Nile came from Paradiſe, according to the opinion above mentioned, which they placed in heaven, not diſtinguiſhing the earthly Paradiſe from the heavenly. That the overflowing of the Nile is occaſioned by rain, or melting of ſnow, in the more ſouthern parts of it, that is in Ethiopia, is generally believed; however it is alſo, I think, generally believed now-a-days, that the Nile has one or more ſpring-heads properly ſo called; though where theſe be truly ſituated, is not well agreed on. Le Bruyn has taken the pains to inſert into his travels ſeveral accounts given in relation hereunto, and not only ſo, but to compare them together; and at the upſhot he ſays, that it is plain, from the teſtimonies produced by him, that the Nile ariſes originally from a ſpring;

PART II. ſpring; that this ſpring has its riſe about twelve degrees on the other ſide of the Line; that this river is increaſed by ſeveral rivulets that run into it; and that, after it has by a great many windings and turnings croſſed through Ethiopia, it at laſt runs into Egypt.

57. Of the overflowing of the Nile. As to the great plenty of its waters, it is certain, adds he, that the melted ſnow, and great rains, which fall for five months together, viz. from the beginning of April to the end of Auguſt, according to the teſtimony of thoſe who have been upon the place, and which afterwards run into this river, do ſo ſwell it, that Ethiopia firſt, and afterwards Egypt, are laid under water: ſo that what was at firſt but a large river, by ſpreading on both ſides over its banks, becomes a little ſea or large lake; till fair weather returning in Ethiopia, at the beginning of October, it begins to abate; and the water, which if it ſtaid too long, would hinder their ſowing, after it has left behind it a rich mould, diſcharges itſelf into the Mediterranean ſea.

58. The remarkable providence of God herein. And here, as Le Bruyn goes on, we may take notice of the wonderful providence of God, which not only ſends at a certain time rains in Ethiopia to moiſten Egypt, where it hardly rains at all; but which moreover affords to its mud a fatneſs, that ſo far meliorates or enriches the lean and ſandy ſoil of this country, that the huſbandmen are obliged, before they ſow, to caſt ſand upon the earth, to correct the exceſſive fatneſs of the mud, which the water, when it runs off, has left behind.

59. As alſo in other inſtances. Another thing remarkable in this providence is this, that, according to the teſtimony of the natives, at the beginning of June, and for four months after, the north-eaſt winds are ſent by the wiſe Governor of the world, to keep back the waters, which would otherwiſe run too faſt, and ſo hinder them from throwing themſelves into the ſea too ſoon.

60. Of the mouths of the Nile. And as the Nile is thus remarkable, on account of its riſe and overflowings, ſo is it farther, on account of the ſeveral mouths, whereby it empties itſelf into the ſea, and which were generally reckoned ſeven by the ancients, though

though ſome of them reckon more. The reaſon of this difference is probably to be aſcribed to the ſands damming up ſome of theſe mouths, which at other times have been open. At preſent, Le Bruyn tells us, there are only two or three of the mouths at moſt which lie open, as far as he could obſerve, upon going on purpoſe to take a view of thoſe places. Upon theſe arms of the Nile ſhips of great burden may very well ride. That which ſeemed to him to be the largeſt is near Roſetto; the other is hard by Damiata. The reſt are ſmall, and have not much depth, ſo that they are at moſt to be looked upon but as ſmall rivers.

61. Of Rahab, or the Delta in Egypt.

That tract of ground, which is incloſed by the eaſtern and weſtern branch, into which the Nile divides itſelf below Memphis, or Old Cairo, was formerly called by the Greeks the Delta, namely from its repreſenting the ſhape of the Greek letter ſo called, and thus wrote Δ. For the ſame reaſon, the learned Bochart thinks, that this tract is denoted in the book of Pſalms, and in the prophecy of Iſaiah, by the name of Rahab. For, ſays he, the Hebrew word Rahab, or Raab, is the ſame with the Egyptian name Rib, or Riph, whereby to this very day the Delta, or tract lying between the mouths of the Nile, is called, from its reſemblance to the ſhape of a *pear*, called by the Egyptians Rib. Hence in the very heart or middle of this tract there was a *nomus* or diſtrict, named Athribis, i. e. *the heart of the pear.*

62. Nile worſhipped by the Egyptians.

But to return again to the Nile itſelf; the Egyptians taking it for Gihon, one of the rivers of Paradiſe, hence, as the ingenious Huet, Biſhop of Soiſſons, obſerves, they ſet no bounds to the worſhip they offered to it. They believed its ſpring to be ſacred; they adored and invoked it, as the greateſt of Gods, and that under the name of Oſiris, (a name derived from Sibor, as was Siris,) and under the name of Orus and Jupiter, they inſtituted in its honour the moſt ſolemn of their feaſts, and conſecrated to it ſome prieſts, and, laſt of all, aſſerted that it deſcended from heaven. And the Turks and Jews, adds the ſame learned perſon,

PART II. perſon, believed them on their words, without any further enquiry, and ſuffered themſelves to be perſuaded, that the water thereof was holy, becauſe the ſpring of it wi unknown to them. He adds, that from Sihor came n only Siris, but alſo Sirius, which laſt, as well as the firſ is a name of the Nile, and has alſo been given to the Dog Star, becauſe the overflowing of the Nile begins in th dog-days. But, by the account of travellers, it ſeems t *begin* ſomewhat more early; and therefore it ſhould b rather ſaid, that the overflowings of the Nile fall in wit the dog-days, and perhaps then are at the higheſt.

63. It has not many fiſh. Le Bruyn tells us, that this river has not many fiſh i it, whether this is to be attributed to its muddy water or to the havoc, which the crocodiles, and other mon ſters of this river, make of the fiſh. However, the creatures keeping for the moſt part higher up the rive and being ſeldom or never to be ſeen about Cairo, th cannot be the reaſon of the ſcarcity of fiſh, at leaſt abou Cairo. But lower, the Nile is full of porpoiſes.

64. Of the water of the Nile. He adds, that the water of it is very wholeſome to drink, and the natives can tell how to purge it in a little time from its *mud*, by the means of almond-paſte, or ſome ſuch thing. It likewiſe purges itſelf very well, by being put into certain ſmall earthen pitchers, which was Le Bruyn's common practice. One can hardly meet with any other water in all Egypt; which is the reaſon why almoſt all the cities, towns, and hamlets are built along this river, which would render it very pleaſant to go up and down, if the country was not ſo ruined, nor its inhabitants ſo poor and wicked.

65. Of the *papyrus*, from which came the name *paper*. It muſt not be omitted, that on the banks of this river grew that ſedgy weed, called *papyrus*, from whence was derived the name of *paper*; that on which the Egyptians then wrote being made of this weed. The Egyptians, as Heylin obſerves, divided this weed into thin flakes, into which it naturally parts; then laying them on a table, and moiſtening them with the glutinous water of the Nile, they preſſed them together, and afterwards dried them

them in the ſun. By means of which invention, books being eaſier to be tranſcribed and preſerved than formerly, Ptolemy Philadelphus, King of Egypt, made his famous library at Alexandria; of which I have ſpoken in my Geography of the New Teſtament, Part II. chap. vi. §. 6. CHAP. I.

66. Of the invention and name of *parchment*.

To what is there ſaid, I ſhall add here, that this Ptolemy, underſtanding how Attalus, King of Pergamus in the Leſſer Aſia, by the benefit of this Egyptian paper, ſtrove to exceed him in that kind of magnificence, viz. of a noble and excellent library, he prohibited the carrying of this ſort of *paper* out of Egypt. Hereupon Attalus invented the uſe of *parchment* to write upon, made of the ſkins of calves and ſheep. Theſe materials for writing upon were, from the ſkins of which they were made, called *membranæ*, and from the place where they were invented, *pergamena*, from which is moulded our Engliſh word *parchment*. This being found much better for writing than the Egyptian *papyrus*, or *paper*, hence this laſt wore out of uſe. In place whereof ſucceeded the *paper* uſed now-a-days, made of *rags*, the authors of which excellent invention, our anceſtors have not taken care to preſerve the memory of.

67. Other obſervations concerning the names *liber, codex, ſtyle, leaf* of a book, &c.

Before the uſe of theſe papers and parchments was firſt found out, or made known, Dr. Heylin obſerves, that there were three ways of writing among the ancients. Firſt, on the inward ſide of the bark of a tree, which in Latin is called *liber*; and hence a book came to have the name of *liber*. Secondly, on tablets framed out of the main body of a tree, which being called *caudex*, gave the Latins occaſion to call a book *codex*. Thirdly, they uſed to cover theſe tablets over with wax, and thereon to write what they had to ſignify; from whence a letter-carrier was termed *tabellarius*. The inſtrument wherewith they wrote was a ſharp-pointed iron, which they called *ſtylus*; whence the word is now-a-days taken to ſignify the peculiar kind of *phraſe* or *expreſſion*, which any writer uſes; as when we ſay, ſuch a writer has a *good ſtyle*, or *bad ſtyle*, i. e. expreſſes his thoughts well or ill, ſmoothly or harſhly, &c. It is alſo to be noted, that they uſed ſome-

PART II. times to write on *leaves*, and that the Sibyl oracles being ſo written and ſcattered abroad, had the name of *Sibyllæ Folia;* and that from thence we keep to this day the phraſe of *a leaf of paper*. Add hereto, that the ancients being uſed not to *bind* their books, as we do now-a-days, but to *roll* them *up together*; hence a book came to be denoted by the word *volume*, i. e. a thing *rolled up;* and hence come alſo thoſe expreſſions ſtill uſed among us, when we ſay, a book *is of ſuch a volume*, i. e. ſize or bigneſs; or that a book *makes ſo many volumes;* or the *firſt, ſecond*, &c. *volume* of a book. I cannot doubt, but the reader will eaſily pardon this digreſſion, concerning the ſeveral materials uſed for to write upon, not only becauſe I had a very fair occaſion given me to take notice of them, but alſo becauſe it cannot but be very ſatisfactory and pleaſant to him, to be informed in theſe particulars of ſo common and great uſe.

Of the city Alexandria.

68. I have above obſerved, that though Bochart underſtands Thebæ in Lower Egypt, by Amon-No, yet ſome underſtand thereby Alexandria, as the Chaldee Paraphraſt, &c. not but that theſe knew Alexandria to be ſo called, as being built by Alexander the Great, and ſo many ages after the No, or Amon-No, mentioned in Scripture. But they ſuppoſe, that there was an old city, which ſtood, in the times of the Old Teſtament, in the place where Alexandria now ſtands; and that the ſaid old city was No, which in proceſs of time being fallen to decay, Alexander the Great, approving the ſituation of the place, made choice of it to build there the noble city, from him called Alexandria. But however this be, it is likely that this Alexandria is the city mentioned under that name in the Acts of the Apoſtles. For which reaſon I have in my Geography of the New Teſtament, Part II. chap. vi. §. 6. ſaid ſomething of it. And it having been a very conſiderable place, and ſtill containing ſome excellent monuments of antiquity, it may not be unacceptable to give the reader a ſhort account thereof here, as to ſuch particulars as are not mentioned in my other treatiſe.

I ſhall

I shall begin with Pompey's pillar, so called, as being supposed to be erected by Julius Cæsar, as a monument of the victory he had gained over Pompey. Thevenot says, that it is the finest piece of antiquity that has withstood the rage of time; and that the body of the pillar is one entire piece of *granite*, so high that the world cannot match it, being eighteen canes high. Le Bruyn gives us its height more exactly, telling us, that, upon measuring it, he found it to be fourscore and ten feet high; and withal to be as much as six men could clasp round, which is, according to the measure he took of it, thirty-eight feet thick. He tells us, that some took it to be *granite*; others to be a sort of cement, which in time is turned into stone: but he himself looked upon it to be true free-stone, as far, at least, as he could discern by the experiment he made of it. And therefore, adds he, it is a wonder, how a stone of this bigness could be raised. On the top is a fine chapiter, proportionable to the bigness of the pillar, but made of a distinct piece of stone. The pillar stands upon a square pedestal, seven or eight feet high, and each face about fourteen feet over. This pedestal is fixed on a square base, about half a foot high, and twenty broad, made of several stones cemented together. The whole stands upon an eminence or little hill, about two hundred paces from the town; and the advantage of the eminence it stands upon makes it to be seen a great way off.

CHAP. I.

69. Of Pompey's Pillar.

The walls of this city are, says Le Bruyn, admirable; and though they are in great part demolished, yet they still appear so stately, that there is none in the world to be compared to them. The large square towers, which are built along the wall for its defence, and are two hundred paces distant from one another, cannot be viewed without admiration. But how much soever the outside of them may attract and please the eyes of beholders, their inside is not less worthy of their curiosity. They are all built in a different model; but yet have all of them two stories one over another, each story supported with pillars, that run up in the middle; and do all agree in this, that they

70. Of the walls of Alexandria.

PART II. have each of them a well or ciſtern. Each of theſe towers has a platform on the top, of above twenty paces every way, and could contain a great many men in arms; by which means this city anciently could doubtleſs make a vigorous defence. For the walls of theſe towers were a great many feet thick; and quite round them were port-holes, very large within, but which grew ſtraighter and ſtraighter as they run out.

71. Of Cleopatra's palace. Here are alſo to be ſeen the remains of Cleopatra's palace, which was on the ſea ſhore. By the ſtately chambers and apartments, the ruins whereof ſtill remain, it is but reaſonable to ſuppoſe, that it was a very lofty and magnificent building.

72. Of the ruins of Alexandria. Le Bruyn ſays, he never ſaw finer ruins in any place elſe. For on all ſides one meets with ſome or other. The beauty of the reſt may be gueſſed at, by two repreſented in Le Bruyn's Travels, p. 170, and numbered 103 and 104.

73. Of the preſent ſtate of this city, and firſt of St. Mark's church. As to the preſent ſtate of this city, it is within almoſt wholly ruinated, having but a few houſes, that are inhabited. There is ſtill to be ſeen St. Mark's church, in poſſeſſion of the Chriſtian Coptes or Egyptians. Anciently this was a very large church, but at preſent it is no more than a little round chapel. They ſtill ſhew part of the pulpit, wherein they pretend that St. Mark preached. It does ſtill retain almoſt its form, and on the outſide it is faced with ſtones of divers colours. The body of St. Mark, the firſt biſhop of Alexandria, is ſaid to have been depoſited in this church, and to have lain there, till ſome Venetians, returning from the Holy Land, carried it along with them to Venice, where is a famous church, called St. Mark's church.

74. Of the picture of Michael the Archangel, ſaid to be drawn by St. Luke. There is likewiſe to be ſeen in this church a piece of a picture, which they pretend to have been painted by St. Luke. It repreſents St. Michael the Archangel, and is a little more than an half-length, with a ſword in one hand, altogether after the antique faſhion, without any art, not to ſay any thing of the mixture of the colours, of which there is too great a variety.

There

There is alſo in this city the church of St. Catharine, where is ſtill preſerved the pillar on which they ſay ſhe was beheaded; or rather, which preſerves the memory of the place where ſhe was beheaded. More will be ſaid of this ſaint, in the deſcription of mount Sinai. There are in this church ſeveral pieces of painting, ſome of which were very well deſigned. CHAP. I. 75. The church of St. Catharine.

And thus I have at length gone through moſt, if not all, the places of Egypt, that occur in the ſacred hiſtory, excepting Succoth, Pi-hahiroth, and Baal-zephon, mentioned in the account given us of the encampments of the Iſraelites, when they went out of Egypt. And theſe will be taken notice of in the following chapter, as treating of the ſaid encampments of the Iſraelites. The concluſion.

CHAP.

CHAP. II.

Of the Journeyings of the Iſraelites, from their ſetting forth from Rameſes in Egypt, to their encamping near the river Jordan, on the eaſt ſide thereof.

The introduction.

HAVING ſpoken of ſuch places in the land of Egypt, as are mentioned in Scripture, I ſhall now accompany the Iſraelites in their journeyings from Egypt to the river Jordan. And, as it ſeems proper to contain all their journeyings in one chapter, ſo (foraſmuch as their journeyings lay through different countries, and alſo foraſmuch as ſome particular places occur therein, which deſerve more particular notice; for theſe reaſons) it ſeems expedient to diſtinguiſh this chapter into the ſeveral ſections following.

SECT. I.

Of the Journeyings of the Iſraelites from Rameſes to the Red Sea.

The Iſraelites permitted by Pharaoh and the Egyptians to begin their journeyings out of Egypt.

1. AFTER that the other ſigns, which God had wrought in the ſight of Pharaoh and the Egyptians, and the other plagues he had brought upon them, proved ineffectual, the divine Providence was as it were forced, in the laſt place, to bring upon them that moſt dreadful plague, whereby *all the firſt-born in the land of Egypt died, from the firſt-born of Pharaoh that ſat upon the throne, even unto the firſt-born of the woman-ſervant that was behind the mill*, i. e. the woman-ſlave, who was made to turn the mill, which ſhe did, by thruſting forward the part of the mill ſhe held, and ſo coming herſelf *behind* or after it. Now, either theſe mills were in priſons, or elſe ſuch as worked

worked at them in the day-time were at night kept in priſon for ſecurity: whence the death of all the firſt-born in Egypt, from the higheſt to the loweſt, expreſſed as above, Exod. xi. 5. is otherwiſe expreſſed, Exod. xi. 29. thus: *At midnight the Lord ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh that ſat on his throne, unto the firſt-born of the captive that was in the dungeon; and all the firſt-born of cattle. Hereupon there was a great cry throughout all the land of Egypt, ſuch as there never was any like it, nor ſhall there be any like it for the future: for there was not an houſe of the Egyptians, where there was not one dead.* Hereupon Pharaoh preſently called for Moſes and Aaron, and gave them not only leave, but command, *to get forth from amongſt his people, they and the children of Iſrael, with their flocks and their herds. And the Egyptians were urgent upon the Iſraelites, to ſend them out of the land in haſte.* Exod. xii. 30—33. and xi. 6.

2. The Iſraelites ſet forth from Rameſes.

Hereupon *the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot that were men, beſides children.* Exod. xii. 37. As for Rameſes, it has been already obſerved, that it is doubtleſs the ſame with Raamſes, mentioned Exod. i. 11. and there ſaid to be built by the Iſraelites for Pharaoh. It ſtood in the land of Goſhen, whence the ſame is otherwiſe called the land of Rameſes, as has alſo been obſerved. What is here to be further remarked, is this; that either the whole body of the Iſraelites aſſembled firſt together at the city Rameſes, and, being ſo come together, from thence began to ſet forth in one body for to go out of Egypt: or elſe that the journeyings of the Iſraelites were begun to be reckoned from hence, becauſe Moſes and the chief of the Iſraelites ſet out from hence, the reſt meeting them on the way, as was moſt convenient for them.

3. They come to Succoth.

Their firſt journey, or motion, was from Rameſes to Succoth, a place ſo named from the Iſraelites then pitching their tents there; the word Succoth in the Hebrew tongue denoting *tents*, as hath been already obſerved in reference to Succoth between Jordan and the brook Jabbok,

PART II. bok, ſo named on the like occaſion, namely from Jacob's pitching his tents there. The Succoth in Egypt, as being the next ſtation of the Iſraelites, could not be far from Rameſes, in the way from it to the wilderneſs of the Red ſea. For *God led not the Iſraelites by the way of the land of the Philiſtines, though that was near*; (i. e. the neareſt way into Canaan;) *for God ſaid, Leſt peradventure the people repent* of their coming out of Egypt *when they ſee war, and return to Egypt. But God led the people about, by the way of the wilderneſs of the Red ſea.* Exod. xiii. 17, 18.

4. Thence to Etham. Accordingly we read next, Exod. xiii. 20. that the *Iſraelites took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs*; namely aforementioned, as lying on the Red ſea. Hence the ſituation of Etham is plainly determined to be not far from the Red ſea, in the extremity or confines of Egypt and Arabia Petræa, or Stony Arabia. And from hence we find, Num. xxxiii. 8. that part of the wilderneſs of the Red ſea, which lay next to Egypt, to be peculiarly diſtinguiſhed by the name of the *wilderneſs of Etham*.

5. From Etham to Pi-hahiroth, by the Red ſea. The Iſraelites being come to Etham, deſigned to have continued their journey directly forward, that is eaſtward, and ſo to have immediately entered into the wilderneſs, ſomewhat north of the Red ſea. But the divine Providence, to bring about his deſigns of making his name ſtill more glorious, Iſaiah lxiii. 12—14. by miraculouſly leading his people through the Red ſea, and by overthrowing therein Pharaoh and all the hoſt of the Egyptians, gave expreſs orders to Moſes, that the Iſraelites ſhould not continue their journey directly forward to the eaſt, but ſhould *turn* again to the ſouth-weſt, *and encamp before Pi-hahiroth, between Migdol and the ſea, over againſt Baal-zephon*; here they were ordered to *encamp by the ſea*.

6. Of Pi-hahiroth. As for Pi-hahiroth, which in our Engliſh and ſome other tranſlations is rendered as one proper name, it is rendered by the Seventy Interpreters, Exod. xiv. 2, 9. as two appellative words; but Num. xxxiii. 7, 8. Pi is rendered as an appellative, (though differently, viz. ver. 7. by

στόμα,

στόμα, *mouth*, and ver. 8. together with the adjoining preposition, ἀπέναντι, *over-againſt*,) and Hahiroth is in both verſes rendered as a proper name, Eiroth; the article *ha* being omitted. Hence ſome are of opinion, that by the Hebrew words Pi-hahiroth, is to be underſtood a *mouth* or narrow paſſage between two mountains, called Chiroth or Eiroth, and lying not far from the bottom of the weſtern coaſt of the Red ſea; before which mouth or narrow paſſage the children of Iſrael encamped.

7. Of Migdol.

Migdol has been taken notice of in the foregoing chapter, where it was obſerved, that it is in all probability the Magdolus mentioned by the old Greek hiſtorian Herodotus, eſpecially ſince the Seventy Interpreters render it by the very ſame word. It is evident, from what is ſaid of it in this encampment of the Iſraelites, that it lay near the Red ſea.

8. Of Baal-zephon.

Baal-zephon is thought by many learned men to have been the name of an idol, which was eſteemed to keep the borders of the country, and to hinder ſlaves from making their eſcape out of it. The word Baal does in the Hebrew tongue ſignify Lord, and hence is the name generally applied to the eaſtern idols. The other word, Zephon, is thought to be derived from the Hebrew radix Zaphah, ſignifying *to watch, ſpy*, and the like. Hence it is conjectured, that this idol had its temple on the top of the adjacent mountains; and that it is particularly taken notice of by the ſacred Hiſtorian, to ſhew how unable it was (whatever opinion the Egyptians might have of it to the contrary) to hinder the Iſraelites from going out of Egypt. And thus we have followed the Iſraelites from Rameſes to the coaſt of the Red ſea: their paſſing the ſame, and what elſe is requiſite to be taken notice of in relation to the Red ſea, ſhall make the ſubject of the following diſtinct ſection.

SECT.

SECT. II.

Of the Iſraelites paſſing through the Red Sea, and of other particulars relating to the ſame Sea.

1. The Iſraelites paſs through the Red ſea on dry ground, but the Egyptians are drowned.

THE ſacred Hiſtorian tells us, Exod. xiv. 9, &c. that Pharaoh with his army *overtook the Iſraelites encamping by the ſea, beſide Pi-hahiroth, before Baal-zephon*; and that when the Iſraelites ſaw the *Egyptians marching after them, and drawing nigh to them, they were ſore afraid*; inſomuch that they began to miſtruſt the providence of God, there being no viſible way left them to eſcape; as being ſhut in on all ſides, either by the wilderneſs, or by the mountains, or by the ſea, or by the army of the Egyptians. But God now quickly began to ſhew them his almighty power, and that he is able to ſave in the moſt imminent and greateſt danger. He directs Moſes to bid the children of Iſrael to go forward, on that ſide where the ſea was, and conſequently that way which they, probably, leaſt of all thought to have found deliverance in. Withal he directed *Moſes to lift up his rod, and ſtretch out his hand over the ſea*: whereupon the *Lord cauſed the ſea to go back by a ſtrong wind all that night, and made the ſea dry land, and the waters were divided. And the children of Iſrael went into the midſt of the ſea upon dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians purſued after them into the midſt of the ſea*: but Moſes, upon God's command, ſtretching forth his hand again over *the ſea, the ſea returned to its ſtrength, and the waters covered the chariots, and horſemen, and all the hoſt of Pharaoh, that came into the ſea: there remained not ſo much as one of them. Thus the Lord ſaved Iſrael out of the hand of the Egyptians.* Exod. xiv. 15—30.

2. The Red ſea called

On account of this miraculous paſſage of the Iſraelites, the Red ſea has been famous in all ſucceeding ages, among ſuch

CHAP. II. SECT. II.

ſuch as have been acquainted with the ſacred Scriptures, or have any other ways had notice of this wonderful and ſo memorable tranſaction. It will therefore be proper to inſiſt a little on this ſo celebrated ſea, and to lay before the reader ſuch particulars as relate thereunto, and deſerve peculiar notice. It is then obſervable, that the name given to this ſea in the Hebrew text, and conſequently its moſt ancient name known to us, is יַם־סוּף *Jam-Soph*, i. e. *the Weedy ſea*, ſo called from the abundance of ſea-weed growing there; which is taken notice of by ſeveral Heathen writers, as Diodorus, Agatharchides, Artemidorus in Strabo, &c. whoſe teſtimonies are cited at large by the learned Bochart: the ſum of them is this; that the Egyptian *Ichthyophagi* (i. e. ſuch Egyptians as, living near the Red ſea, *feed* chiefly *on the fiſh* they catch therein) did dwell in huts, made of fiſhes ribs, covered with ſea-weed: nay, that there are in thoſe parts great quantities of ſea-weed heaped up together like a mountain; which in proceſs of time is become ſo very hard, that the formentioned people dig themſelves holes or caves in the ſame, wherein they dwell. But what is more peculiarly remarkable, the forecited authors tell us expreſsly, that the Red ſea looks of a *green* colour, by reaſon of the abundance of ſea-weed and moſs that grows therein. Indeed there is one place in Diodorus[a], whence we may obſerve, that the paſſage of the Iſraelites through the Red ſea was preſerved in memory even among the neighbouring Heathens, and by a conſtant tradition delivered down to their poſterity for many ages. Diodorus's words are to this effect: "Among the neighbouring *Ichthyophagi* there is an old tradition, delivered down from their anceſtors, that formerly the ſea parting, and the waters falling back, ſome on one ſide, and ſome on the other oppoſite to it, the whole gulf, i. e. as to its breadth, was dry, and the bottom of it appeared of a green colour; but ſome time after, the ſea returned again into its uſual place." As it is not to be reaſonably doubt-

in Hebrew the Weedy ſea.

[a] Lib. iii. p. 208. Edit. Weſſeling.

ed,

PART II. ed, but this tradition is to be underſtood of the miracu-
lous paſſage of the Iſraelites through this ſea; ſo we may from this and the other teſtimonies obſerve, not only the reaſon why this ſea was called by the Hebrews Jam-Suph, or the Weedy ſea, but alſo the falſeneſs of that opinion, which will have the ſaid ſea to be called otherwiſe the Red ſea, from the red colour of its waters, or of the ſand at the bottom of it. And what is above ſaid by the Heathen writers concerning the bottom of this ſea appearing of a green colour, is confirmed by one who may be called a ſacred writer, viz. the author of the book called the Wiſdom of Solomon. For herein, chap. xix. 7. we read thus: *Where water ſtood before, dry land appeared; and out of the Red ſea, a way without impediment; and out of the violent ſtream, a green field.*

3. The Red ſea, why ſo called.

Proceed we therefore, in the next place, to enquire, what was the true reaſon of this appellation. And this I have already briefly mentioned in the firſt Part, chap. i. and ſhall here inſiſt ſomewhat longer upon it. It is then well known, that it is uſual for ſeas to take their names from the countries they lie upon, as the Britiſh ſea, the Iriſh ſea, the Spaniſh ſea, the German ſea, &c. Now it is very probable, that mount Seir, or the mountainous tract denoted in Scripture by that name, and given by God to Eſau, the eldeſt ſon of Iſaac, for a poſſeſſion, extended ſo far ſouthward as to come near the Red ſea. Nay, it is certain, that as Ezion-Geber ſtood on the Red ſea, ſo it did appertain to the kings of this mountainous tract, or the kings of Edom. For Eſau being nick-named Edom, i. e. *Red*, on account of his ſelling his birth-right to his younger brother Jacob, for ſome *red* pottage; hence the mountainous country, that he and his deſcendants were poſſeſſed of, is called in Scripture the Land of Edom, or ſimply Edom. And it is not to be doubted, but that this was the name, whereby it was generally denoted and known in thoſe early times. Now ſome of the ancient Greeks altered the Hebrew word Edom no more than to give it the mode of their own language; and ſo, pre-

preſerving the Hebrew radicals, turned it into Idumæa. But others of them, coming to underſtand that Edom in the Hebrew tongue denoted *red*, hence they rendered not the word itſelf, but its ſignification; and ſo, inſtead of Idumæa, called the country of Edom by the name of Erythræa; or (which comes to the ſame) denoted Edom himſelf, the father of the Edomites, by the name of Erythræus; the Greek word Erythrus denoting *red*, as does the Hebrew word Edom. Now Edom himſelf, or his poſterity, becoming famous by reaſon of their great power and ſtrength, or at leaſt by reaſon of the great ſucceſs God vouchſafed to give them in thoſe early times; and ſo this country not only lying upon the ſea we are ſpeaking of, but alſo the Edomites being probably for ſome time maſters of this ſea; hence it came to be denoted by the name of the Idumean or Erythrean ſea. And, becauſe it ſeems to have been moſt frequently denoted among the Greeks by the name of the Erythrean ſea, hence the Latins, as well knowing the ſignification of the common Greek word Erythrus, came to give it the name of Rubrum Mare, and we, from them, the name of the Red ſea. Some of the Greek writers have themſelves taken notice that it was called the Erythrean ſea, from a certain famous and potent king, named Erythræus; and not from any redneſs of its water, or of its ſand, it being no redder than any other ſea, in either of theſe reſpects, as Thevenot aſſures us, who ſaw it; and tells us withal, that, as he went to mount Sinai, he did indeed obſerve ſome mountains all over red, upon the ſides of it; though, as he adds, he thought not, that this was the reaſon of the common name given to this ſea, but much the ſame as I have above mentioned.

4. The Red ſea, how far extended in its largeſt acceptation.

He truly obſerves further, that the name of the Erythrean ſea is in ſome authors extended beyond the gulf of Arabia, comprehending all the ſea between the eaſtern coaſts of Africa and the Indies. And the reaſon hereof may be the ſame with what I have already intimated, namely, the great power of Edom and his poſterity in the more early

PART II. early times, and conſequently the great fame he had through all the adjoining parts of Arabia, the ſouthern and eaſtern parts whereof were waſhed by the Erythrean ſea, in its larger acceptation, as well as its weſtern coaſt by the Red ſea properly ſo called. And in the larger acceptation it is, that the gulf of Perſia (which lies on the eaſtern coaſt of Arabia, as the gulf of Arabia does on its weſtern coaſt) is ſometimes denoted by the name of Sinus Erythræus, or Mare Erythræum, i. e. the Erythrean gulf or ſea. And probably this is the Red ſea denoted by Origen, when he ſaith, that, among all the Indian pearls, thoſe of the Red ſea are of the greateſt value; as was obſerved, Part I. chap. i. §. 12.

5. This ſea called by the Arabs Buhr el Calzem, i. e. *the ſea of drowning.*

Thevenot further obſerves, that the Red ſea (ſo called in Scripture, at leaſt in the Greek, Latin, and other European verſions of it, that is, the gulf of Arabia) is by the Arabians themſelves called Buhr el Calzem, i. e. the ſea of Clyſma; becauſe, ſays he, of the town named Clyſma, which was built heretofore at the moſt northern point of that ſea. But I find it placed by geographers, not at the northern point, but a little more ſouth, on the weſt coaſt of the ſea, and much about the place where the Iſraelites are ſuppoſed to have paſſed from the weſtern or Egyptian coaſt of this ſea, to the eaſtern or Arabian coaſt. And indeed, if it be conſidered, that the word Clyſma may denote a *drowning* or *overwhelming with water*, it may not be improbable, that the town built in this place might have ſuch a name impoſed on it, in memory of the Egyptians being *drowned* in the ſea, which they went into, as did the Iſraelites, in this place. And in like manner the Arabs may call this ſea Buhr el Calzem, i. e. *the ſea of drowning* or *overwhelming*, in memory of the ſame ſignal judgment of God upon Pharaoh and his army. It is agreed upon by all, that this ſea grows narrower and narrower, the more northward it runs. And Thevenot tells us, that for five days that he kept along the coaſt of it going to mount Sinai, he could not obſerve it to be any where above eight or nine miles over.

SECT.

SECT III.

Of the Journeyings of the Iſraelites from the Red Sea, till they came to Mount Sinai, with a Deſcription of the ſaid Mount.

1. Of the wilderneſs of Shur and Etham.

WE read Exod. xv. 22. that *Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of Shur, and they went three days in the wilderneſs.* And Num. xxxiii. 8. we read, that the children of Iſrael *paſſed through the midſt of the ſea into the wilderneſs, and went three days journey in the wilderneſs of Etham.* From comparing theſe two texts together, it is evident, that by the wilderneſs of Shur, and the wilderneſs of Etham, muſt be underſtood one and the ſame wilderneſs. Of Shur there has been frequent occaſion to make mention, in the firſt Part; and it has been there obſerved, that by this name is denoted in Scripture all the weſtern part of Stony Arabia. Etham is mentioned before in the firſt ſection of this chapter, as being the ſecond place where the Iſraelites encamped after they ſet forth from Rameſes. It lay not far from the Red ſea, *in the edge of the wilderneſs*, Exod. xiii. 20, to which therefore it gave name. If there was any difference between the wilderneſs of Shur and that of Etham, it ſeems to have been only this, that they differ one from the other, as a whole from its part. As Shur ſeems to have been the general name of all that part of Arabia Petræa that lay next to Egypt, ſo by the wilderneſs of Shur was probably denoted all the deſert tract thereof: whereas only part of this deſert tract, namely ſo much as lay neareſt to Etham, was peculiarly called the wilderneſs of Etham. It is alſo further obſervable, that from what the Scripture ſaith concerning the Iſraelites paſſing out of the Red ſea into the wilderneſs of Shur or Etham, it muſt follow, that the Iſraelites did paſs the Red ſea not far from the very bottom or north end of it; for-

PART II. aſmuch as there it was that Shur and Etham were ſituated.

2. The place where the Iſraelites are now-a-days ſaid to come out of the Red ſea.

Thevenot tells us, that the place where the Iſraelites are ſuppoſed, by the inhabitants of the country, to have come out of the Red ſea, is at preſent called Corondal; and that they ſay, over-againſt it the ſea is always tempeſtuous about the place where Pharaoh and the Egyptians were drowned. But indeed, the place where the Iſraelites came out of the ſea, ſeems to have been rather more north, or nearer the bottom of the gulf.

3. Of Marah.

Having gone three days in the wilderneſs, and found no water, the Iſraelites came at length to a place where was water; but it was ſo bitter, that they could not at firſt drink of it: whence the place was named Marah, which word in the Hebrew language ſignifies *bitterneſs*. But upon Moſes praying unto the Lord, *the Lord ſhewed him a tree*, or ſort of wood, *which when he had caſt into the waters, the waters were made ſweet*. Exod. xv. 23—25. The ſon of Sirach, the author of that excellent book, called Eccleſiaſticus, is plainly of opinion, that this alteration was made by the natural virtue of the wood; whence beginning chap. xxxviii. with the honour and eſteem due to a phyſician, he adds, ver. 5. *The Lord has created medicines out of the earth; and he that is wiſe will not abhor them. Was not the water made ſweet with wood, that the virtue thereof might be known?* I am inclined to think, that this may be the place which Thevenot takes notice of, when he tells us, that in his ſecond day's journey from Suez, they came to a place, where they found ſeveral waters, which they call Ain el Mouſe, i. e. *the wells of Moſes*; or elſe they may be the wells of Elim, where the Iſraelites encamped next, of which in the next paragraph.

4. Of Elim.

From Marah the Iſraelites *came to Elim, where were twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.* Exod. xv. 27. As ſome commentators think, that by the *tree*, which was put into the waters of Marah, was denoted the croſs of Chriſt, which is able to ſweeten the moſt bitter afflictions

to

to truly pious ſouls; ſo they ſuppoſe that the number of the twelve wells here mentioned at Elim did allude, not only to the twelve tribes of Iſrael, but alſo to the twelve Apoſtles of Chriſt; and that the ſeventy palm-trees did allude, not only to the ſeventy Elders of the Iſraelites, mentioned Exod. xxiv. and Num. xi. but alſo to the ſeventy Diſciples of our bleſſed Saviour, mentioned Luke x. But however this be, the place where the Iſraelites were now encamped ſeems to have been eſteemed as a very pleaſant and fruitful place, at leaſt in compariſon of the deſert and barren parts about it. Inſomuch that ſome learned men are of opinion, that this is the place particularly taken notice of by Agatharchides Gnidius in his treatiſe concerning the Red ſea, and by Diodorus, lib. iii. and by Strabo, lib. xvi. We meet in Tacitus and Plutarch with a ſtory, that the Jews being on a certain time ready to periſh with thirſt, ſprings of water were diſcovered to them by ſome (tame or wild) aſſes. Which ſtory, Bochart thinks, took its riſe from hence: that Joſephus calls this place Elim by the name of Ilim, which word in the Syrian language denotes *the foals of aſſes, or aſſes colts.*

5. The place now-a-days ſhewn for Elim.

Thevenot tells us, that theſe twelve wells are now-a-days ſhewn to travellers, in or near to a garden of the monks of Tor, which is a ſmall place, but has a good harbour for ſhips, lying on the Red ſea. But as this writer plainly confounds the wells of Elim with the waters of Marah; ſo it ſeems probable, from comparing the ſacred Hiſtory and the account of his travels, that Elim lay to the weſt or north-weſt of Tor; and that rather the encampment of the Iſraelites by the Red ſea (Num. xxxiii. 10.) was near Tor.

6. Of the encampment by the Red ſea.

From Elim the Iſraelites *came unto the wilderneſs of Sin, which is between Elim and Sinai.* Exod. xvi. 1. But Num. xxxiii. where the ſacred Hiſtorian does profeſſedly give an account of the ſeveral journeys of the Iſraelites, we are informed, ver. 10, 11. that *they removed from Elim, and encamped by the Red ſea; and they removed from the Red ſea, and encamped in the wilderneſs of Sin.* Whence it

PART II. it is not to be doubted, but that the encampment by the Red ſea, mentioned in this laſt place, is omitted in the former of Exodus, becauſe nothing worth taking notice of happened there. This encampment ſeems to have been either in the plain, wherein ſtands the little ſea-port town, called Tor, or elſe in the plain or valley near to the ſea, and mentioned by Thevenot, as lying at ſome diſtance before one comes to the plain or valley of Tor.

7. Of the wilderneſs of Sin.

As to the wilderneſs of Sin, which the Iſraelites came into, upon their decamping this ſecond time from the Red ſea, the forecited text of Exodus tells us, that it lay between Elim and Sinai. But now the Iſraelites, in their going from Elim to the wilderneſs of Sin, making an encampment by the Red ſea, it hence ſeems probable, that either the Iſraelites were obliged to wind their courſe round ſome mountain that came in their way, and hindered them from going directly forward, or elſe that ſome bay or creek of the Red ſea came up further into land in theſe parts, or both, as is expreſſed in the map hereunto belonging. During the Iſraelites' ſtay in this wilderneſs of Sin, it was, that God firſt ſent them manna; which the divine Providence continued to do, *for forty years, till they came to the borders of the land of Canaan.* Exod. xvi. 35. Here alſo it was that God ſent quails to eat, ver. 11—13. Thevenot ſays, that the plain of Tor is called in Scripture *the deſert of Sin:* but this ſeems not likely for ſeveral reaſons; particularly becauſe the encampment in the wilderneſs of Sin is expreſsly ſaid in Scripture to be after the encampment by the Red ſea.

8. Encampments between the wilderneſs of Sin and Rephidim.

Out of the wilderneſs of Sin the Iſraelites took their journey, and encamped at Dophkah: and they departed from Dophkah, and encamped in Aluſh; and they removed from Aluſh, and encamped at Rephidim. Num. xxxiii. 12—14. Now none of the ſtations or encampments here mentioned, between the wilderneſs of Sin and Rephidim, are taken notice of by Moſes in the book of Exodus; and that in all probability for the reaſons already mentioned, viz. becauſe nothing remarkable fell out in theſe ſtations.

But

But at Rephidim there fell out ſeveral remarkable occurrences. For the Iſraelites being come hither, and there being no water for them to drink, according to their uſual way they preſently murmured againſt Moſes: who, applying himſelf thereupon to God by prayer, was ordered to take in his hand the rod, wherewith he was wont to work miracles, and to go and ſmite the rock Horeb; upon which water ſhould come out of the rock for the people to drink. *And Moſes did ſo in the ſight of the elders of Iſrael. And he called the name of the place Maſſah,* (i. e. *temptation,*) *and Meribah,* (i. e. *chiding* or *ſtrife,*) *becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?* Exod. xvii. 1—7. Another remarkable occurrence that fell out at Rephidim was the coming of the Amalekites, and fighting with the Iſraelites. *But Joſhua diſcomfited Amalek and his people with the edge of the ſword. And the Lord ſaid unto Moſes—I will utterly put out the remembrance of Amalek from under heaven. And Moſes built an altar, and called the name of it* JEHOVAH-*niſſi,* i. e. *The Lord my banner.* Exod. xvii. 8—16. It has been before obſerved in the firſt Part, that Amalek was a deſcendant of Eſau, namely, the ſon of Eliphaz the ſon of Eſau, and ſo Eſau's grandſon. I ſhall only obſerve here farther, that his deſcendants ſettled in the parts adjoining to mount Seir, where Eſau dwelt, and that to the weſt or north-weſt of it, at leaſt at firſt. What more is requiſite to be ſaid concerning them, ſhall be taken notice of when we come to ſpeak of the great defeat given them by Saul.

9. Of Rephidim.

It will be more proper here to take more peculiar notice of the occurrence firſt mentioned above, namely of the rock ſmitten by Moſes, and from which water guſhed out thereupon. This rock is expreſsly ſaid in the ſacred text to be in Horeb. But now it is evident, from ſeveral places of Scripture, that mount Horeb is either an adjoining mountain to mount Sinai, or that they are only two different heads or riſings of one and the ſame mountain.

10. Of mount Horeb and Sinai.

PART II. For what is in one paſſage of Scripture related as done at Horeb, is in another paſſage of Scripture related as done at mount Sinai, or at leaſt in the wilderneſs of Sinai. And as, in the courſe of the journeyings of the Iſraelites, this miraculous bringing forth of water out of the rock in Horeb, is related to have been done at Rephidim, from whence the Iſraelites decamping, pitched next in the wilderneſs of Sinai, (Exod. xix. 1, 2.) ſo after they were there pitched or encamped, we read, Exod. xxxiii. 6. that the *children of Iſrael ſtripped themſelves of their ornaments by mount Horeb;* namely, becauſe there it was that they made the calf, as the Pſalmiſt expreſsly tells us, Pſalm cvi. 19. And the ſame is affirmed by Moſes, Deut. ix. 8, 9. *Alſo in Horeb ye provoked the Lord to wrath,—when I was gone up into the mount* (i. e. mount Sinai) *to receive the tables of the covenant*, &c. Nay, the covenant, which God made with the Iſraelites at mount Sinai, is alſo ſaid to be made with them in Horeb; and accordingly the Decalogue, or Ten Commandments, which are ſet down Exod. xx. as delivered from mount Sinai, are repeated, Deut. v. as delivered from mount Horeb.

11. What is to be underſtood by the decampment from Rephidim to the wilderneſs of Sinai.

Hence as it follows, that the difference between mount Horeb and Sinai can be no other than one of them above aſſigned; ſo it follows alſo, that by the Iſraelites removing their camp from Rephidim into the wilderneſs of Sinai, can be underſtood no more than their removing from one end or ſide to another of the ſame mountain; or at moſt from one mountain to another adjoining.

12. The rock now-a-days ſhewn, for that out of which Moſes brought water.

Thevenot tells us, that he was ſhewn the rock, out of which Moſes brought water; and that it is only a ſtone of a prodigious height and thickneſs, riſing out of the ground: that on the two ſides of it he ſaw ſeveral holes, by which the water has run, as may be eaſily known by the prints of the water, that has much hollowed it; but at preſent no water iſſues out of them.

13. Three mountains diſtinguiſhed here

The religious in theſe parts do (now-a-days at leaſt) diſtinguiſh mount Sinai, which they call the mount of Moſes, from mount Horeb, making them to be different, but

but adjoining mountains; and, beſides theſe, there is a third, which they have a veneration for, and is called by them the mountain of St. Catharine. For on the top of this mountain there is a dome, under which is the place, whither the body of St. Catharine, as they tell you, was brought by angels, immediately after ſhe was beheaded at Alexandria. They add, that the body remained there three hundred years, until a good monk, having had in the night a revelation, that the body was on the top of the hill, went next morning with all the religious, who in proceſſion brought it down to the monaſtery, where it was put in a fine ſilver ſhrine, that is ſtill there. But though theſe particulars are fabulous, yet there is one real curioſity obſerved by Thevenot; who tells us, that there are many ſtones on this mount, wherein trees are naturally repreſented, and which, if broken, retain the ſame figure within; and that ſome of them are prodigiouſly big.

now-a-days, one whereof is called the mountain of St. Catharine.

14. This St. Catharine, who ſaid to be; and of the Catharine wheel.

The St. Catharine, from which this mount is denominated, is ſaid to be the daughter of king Coſta, a king of Cyprus, who in the time of Maxentius converted many unto Chriſt. She was for ſome time tortured on a wheel, whence comes the Catharine wheel, not only talked of ſometimes even in theſe parts of the world, but alſo frequently uſed for a *ſign* in this very iſland, and to this very day. She was at laſt beheaded at Alexandria, where one or two pillars of Theban marble preſerve the memory of the place, as was obſerved in the foregoing chapter.

15. Of the monaſtery of St. Catharine.

For theſe thouſand years, ſays Thevenot, the Greeks have been in poſſeſſion of the monaſtery of St. Catharine, it being given them by the Greek Emperor, Juſtinian. It is a great monaſtery, and very ſtrong, and is, ſays Mr. Sandys, to entertain all pilgrims, having an annual revenue of ſixty thouſand dollars from Chriſtian princes. They give alſo, adds Mr. Sandys, alms daily to the Arabs, to be the better ſecured from outrage; but they will not ſuffer them to come into the monaſtery, but let it down from the battlements. Thevenot gives us an account of a tradition they have among them, how they

PART II. came to be obliged to give a certain quantity of corn to any Arab that comes to them. According to this tradition, Mahomet was their camel-driver, who being one day weary, fell aſleep before the gate of the monaſtery. Whiile he was aſleep, there came an eagle, and hovered for a long time over his head: which the porter of the monaſtery obſerving, ran and acquainted the Abbot with it: who immediately coming out ſaw the ſame thing; and reflecting thereupon, as ſoon as Mahomet awoke, aſked him, whether or no he would be kind to them, if he ſhould come to be a great and mighty lord? Mahomet anſwered, that he was never like to be ſuch an one. But the Abbot ſtill inſiſting upon the ſuppoſition, Mahomet told him, that he ought not at all to doubt, but that, if it were in his power, he would do them all the good he could; becauſe he had his livelihood from them. The Abbot would needs have that promiſe from him in writing. But Mahomet aſſuring him that he could not write, the Abbot ſent for an ink-horn; and Mahomet having inked his hand, clapped it upon a leaf of clean paper, and made thereon the impreſſion of his hand; which he gave them as a confirmation of what he had ſaid. Having ſome time after attained to that grandeur, which was preſaged to him by the eagle, he called to mind his promiſe; and preſerved to them their monaſtery, with all the land belonging to it, but upon condition, that they ſhould give victuals to all the Arabs in the neighbourhood. And, for that reaſon, they are obliged, when in the monaſtery, to give half a peck of corn to every Arab that comes; and theſe Arabs grind it in a little mill, that they carry always about with them, who come ſometimes to the number of one hundred and fifty, or two hundred, nay four hundred in a day, and muſt all be ſerved. About two years before Thevenot was there, proviſions coming to the monaſtery, the Arabs robbed them; which made the Greeks leave the convent, the gate whereof is walled up, and the walls ſo high, that they cannot be ſcaled, and without cannon the place cannot be taken, if there were any within to defend

ſend it. But now for two years there has nobody lived in it, becauſe they would puniſh the Arabs, by depriving them of the ſuſtenance they daily had of them, till they can bring them to reaſon. And therefore it was, that we found, adds Thevenot, ſo many monks in the monaſtery of Tor, whither they were almoſt all retired. Theſe monks have a Biſhop, who is called the Biſhop of mount Sinai, on whom depend all the convents and chapels about that mountain, and the convent of Tor too. This Biſhop depends not on the patriarch of Alexandria: he was at Caire, when Thevenot was in theſe parts.

10. Of the mount of Moſes.

This great monaſtery of St. Catharine ſtands at the foot of mount Sinai, or that which is now-a-days called the mount of Moſes. From which monaſtery there were formerly ſteps up to the very top of the mountain, and were computed fourteen thouſand in number. At preſent ſome of them are broken; thoſe that remain are well made, and eaſy to go up and down. One may judge of the height of St. Catharine's mount by this, which certainly, ſays Thevenot, is not ſo high as that by a third part, and yet has fourteen thouſand ſteps up to the top of it. There was much ſnow both on the mount of Moſes and that of St. Catharine, when Thevenot was there, which was in February. There are in ſeveral places of Moſes's mount good ciſterns, eſpecially near the top there is a fair and good one. There are two churches on it, one for the Greeks, and another for the Latins. From the Greek church you enter into that of the Latins, which is dedicated to the aſcenſion of our Lord. Near to that there is a little moſque; and by the ſide of it an hole or little cave, where, you are told, Moſes faſted forty days. There is a ſmall grot alſo, at the ſide of the Latin church; where Moſes is ſaid to have hid himſelf, when having deſired to ſee God's face, the Lord told him he could not ſee God's face, and live; but that he ſhould hide himſelf in that rock, and that when he was paſſed by, he ſhould ſee his back parts. There are a back and arms very well marked on the rock, under which Moſes is ſaid to have hid himſelf.

PART II. ſelf. It was on the top of this mount, that Moſes is thought to have received from God the Ten Commandments written on two tables.

17. A fair church in the convent of St. Catharine.

From this place one may eaſily ſee down into the convent of St. Catharine, which is at the foot of the mount, and as it were juſt under thoſe, who are on the top of the mount. There you ſee a fair large church covered with lead, where, they ſay, the body of St. Catharine is in pieces. Before the door of the ſaid church, within the precincts of the monaſtery, there is alſo a beautiful moſque.

18. A fabulous tradition concerning Elias.

As we were coming down, ſays Thevenot, we found by the way a great ſtone; and, as the Greeks ſay, this is the place, to which the prophet Elias came, when he fled from Jezebel. They tell you that Elias being come to that place where the ſtone is, an angel appeared to him, with a rod ſmiting that great ſtone, made it fall down in the way; and forbad Elias to go any farther, telling him, that ſince Moſes had not been in the Holy Land, he ſhould not go to the top of this mount.

19. The foot of Mahomet's camel imprinted on the mount.

A little lower is the foot of a camel, ſo well imprinted on the rock, that it cannot be better ſtamped upon the ſand, over which a camel paſſes. The Moors and the Arabs ſay, it is the print of the foot of Mahomet's camel, which is left there, as he paſſed that way upon it; and they kiſs it with great devotion. But it is credible, that the Greeks have made it to gain their friendſhip, to the end they may alſo reverence thoſe places.

20. Several chapels, &c. about the mount.

After that, in ſeveral places of the mount, we ſaw, ſays Thevenot, little chapels, which have all little houſes near them, and gardens full of fruit trees. Heretofore theſe places were inhabited by hermits, in ſo great a number, that it is ſaid, that in the mountain of Moſes there were, in ancient times, above fourteen thouſand hermits. Afterwards the Greeks kept monks in all theſe hermitages, to celebrate divine office; but at preſent there are none, becauſe the Arabs too much moleſted them. Going to ſee the hermitages, Thevenot found three chapels all together,

ther, with a paſſage from one to another. Behind the altar of the third, which is dedicated to Elias, there is an hole in the rock, where Elias is ſaid to have lived, during his ſtay in the mount. Then Thevenot came to another place, where are three chapels more, dedicated, one to the honour of the bleſſed Virgin, another to the honour of St. Anne, and a third to the honour of St. John. After that he came to a chapel dedicated to St. Pantaleon; then to another, dedicated to the holy Virgin, another to David, another to the baptiſm of our Lord, another to St. Anthony the hermit. Then he came to three little cells, in which, the Greeks ſay, two elder ſons of a Greek Emperor ſhut themſelves up, each in his cell, cauſing the doors to be walled up, and leaving only a window in each, ſtill to be ſeen; by which they received victuals from a ſervant, who lived in the third cell, that was not ſhut up; and that both of them died in their ſeveral cells. All theſe chapels are ſcattered up and down upon the mount, ſo that one muſt go a good way, before he can viſit them all. Near to every one of them there is a little houſe, a garden, and good water. CHAP. II. SECT. III.

21. The monaſtery of St. Catharine well built.

At the bottom of the mount is the great monaſtery of St. Catharine, as has been before obſerved, which was well built of good free-ſtone, with very high ſmooth walls. On the eaſt ſide there is a window, by which thoſe that were within were wont to draw up the pilgrims into the monaſtery, with a baſket which they let down by a rope, that runs in a pulley, to be ſeen above at the window. By the ſame place they alſo let down victuals to the Arabs.

22. Of mount Horeb.

At ſome ſmall diſtance from mount Sinai ſtands (that which is at leaſt eſteemed to be) mount Horeb. Our worthy countryman, Mr. Sandys, ſays, that mount Sinai has three tops of a marvellous height; whereby he probably meant the mount of Moſes, the mount of St. Catharine, and mount Horeb; and this laſt, he ſaith, is on the weſt ſide, or is the moſt weſtern of the three tops or mountains; which agree very well to the circumſtances

of

PART II. of the ſacred hiſtory: for, according to this ſituation, mount Horeb muſt lie neareſt to Rephidim.

23. Of the monaſtery of the Forty Martyrs.

Near to this mount Horeb is the monaſtery of the Forty Martyrs. It is pretty neat, hath a fair church or chapel, dedicated to the bleſſed Virgin, and a fine large garden. In this garden are apple-trees, pear-trees, walnut-trees, orange-trees, lemon-trees, olive-trees, and all other fruit-trees, that grow in this country. And indeed, that little of good fruit which is eat at Cairo, comes from mount Sinai. Beſides this garden, there are fine vineyards, and very good water there. A Greek monk lives always in this monaſtery; and he, whom we found there, ſays Thevenot, told us that he had been twenty years in it. He takes care to ſee the gardens dreſſed, and kept in order, by ſome Arabs who willingly ſerve him.

24. The place ſhewn for that, where the calf was molten or caſt.

Not far from this garden is ſhewn the ſtone, or rather place, where the golden calf was molten. It is in the very rock, where one may ſee a great head of a calf cut to the life. And within this place it was, as the Greeks ſay, that the riches and ornaments of the Iſraelites were caſt, of which they made the head of the golden calf that they worſhipped, whilſt Moſes was with God upon mount Sinai. But it is more probable, as Thevenot obſerves, that the Greeks have in that place cut the head of a calf in the rock, to ſhew the place where it was caſt.

25. A great ſtone with an inſcription.

Not far from hence there is on high a great ſtone, with ſome inſcription upon it, but ſo defaced that none of it can be read. The Greeks ſay, that this ſtone was to mark the place where Jeremiah hid the veſſels of gold and ſilver, and other coſtly furniture of the temple of Solomon, when the Iſraelites were carried captive to Babylon; and that it is not known how it has been brought thither, but that there is a very ancient author that ſpeaks of it, as being on mount Sinai. The Jeſuit Kircher pretends to explain the inſcription in his Prodromus Copticus.

26. Mount Sinai not far from the Red ſea.

It remains now only to obſerve, that as from other accounts, ſo particularly from that of Thevenot, it appears that mount Sinai lies at no great diſtance from the Red ſea,

ſea, as may be ſeen better in the map, than expreſſed in words.

SECT. IV.

Of the Journeyings of the Iſraelites from Mount Sinai to their coming to Kadeſh, in or near the Wilderneſs of Paran, and otherwiſe called Kadeſh-barnea.

ALL the remaining part of the book of Exodus, from chap. xix. inclusively, and the whole book of Leviticus, and the nine firſt chapters, together with the former part of the tenth chapter of the book of Numbers, are taken up with an account of what was tranſacted at mount Sinai. At ver. 11, 12. of chap. x. of the book of Numbers, we read, that *on the twentieth day of the ſecond month, in the ſecond year*, (namely, from the Iſraelites coming out of Egypt,) *the cloud was taken up from off the tabernacle of the teſtimony. And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran.* In the following chapter we are acquainted with God's puniſhing the Iſraelites, for their murmurings and luſtings, with a fire which conſumed ſome of them, and alſo with a very great plague, which took off others. On account of the former ſad occurrence, the name of the place where it happened was called Taberah, i. e. *burning*, ver. 3; and, on account of the latter, the place where it happened was called Kibroth-hattaavah, i. e. *the graves of luſt*, becauſe there they buried the people that luſted, ver. 34. In the next and laſt verſe of this chap. xi. we read, that the people journeyed from Kibroth-hattaavah unto Hazeroth. Here Miriam and Aaron ſpeaking againſt Moſes, becauſe of the Cuſhite or Arabian woman whom he had married, Miriam was puniſhed with *leproſy*; and hereupon, by God's command, ſhut out from the camp ſeven days. After which, *the Iſraelites*

1. A ſhort account of the tranſactions and occurrences, that happened from the Iſraelites decamping from mount Sinai, till their decamping afterwards from Kadeſh-barnea.

PART II. *Iſraelites removed from Hazeroth, and pitched in the wilderneſs of Paran.* This is the ſum of Num. xii. In chap. xiii. we are informed, that *Moſes, by the commandment of the Lord, ſent men from the wilderneſs of Paran to ſearch the land of Canaan*, ver. 1, 2. And ver. 25, 26, &c. we read, that the men, that were ſent, *returned from ſearching of the land after forty days, and came to Moſes—unto the wilderneſs of Paran, to Cadeſh.* Being returned, they all, but Joſhua and Caleb, gave ſuch an account of the ſtrength of the Canaanites, as diſheartened the reſt of the Iſraelites from thinking they ſhould ever become maſters of it, as God had promiſed them. By this their infidelity, God was ſo juſtly provoked, that he ſwore in his wrath, that none of all the Iſraelites, from twenty years old and upwards, ſhould live to come into the land of Canaan, ſave Joſhua and Caleb. As for the reſt, they ſhould die in the wilderneſs, and their children ſhould wander in the wilderneſs forty years, after the number of the days in which the ſpies ſearched the land of Canaan. And as for thoſe ſpies, that *brought up the evil report upon the land, they died by the plague before the Lord*, ch. xiv. 37. But notwithſtanding God had thus plainly and poſitively denounced the puniſhment they were to undergo for their infidelity, yet they, according to their wonted obſtinacy and perverſeneſs, roſe up early in the morning, with a reſolution to make forward for to enter into the land of Canaan. And no diſſuaſions of Moſes being able to prevail upon them, *they preſumed to go up unto the hill top. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them unto Hormah.* This is the ſum of chap. xiv. of the book of Numbers. In Deut. i. 19—46. Moſes repeats in ſhort theſe ſame tranſactions; and adds particularly, that the Iſraelites having received this defeat from the Amalekites and Canaanites at Hormah, thereupon *they returned and wept before the Lord; but the Lord would not hearken to their voice, nor give ear unto them*, namely, as to enable them to overcome the Canaanites, and to enter forthwith into the promiſed Land.

Land. Wherefore having found to their coſt, that it was in vain for them to attempt the ſame without the divine permiſſion or aſſiſtance, they were forced at length to ſubmit to the judgment they had brought upon themſelves by their infidelity; and ſo, laying aſide all thoughts of entering into Canaan, and having *abode in Kadeſh many days, they turned, and took their journey into the wilderneſs, by the way of the Red ſea;* as God had commanded them. Deut. i. 46. and ii. 1. compared with Num. xiv. 25.

2. Of Taberah, Kibroth-hattaavah, and Hazeroth.

Having thus laid together the hiſtorical part of the journeys of the Iſraelites from mount Sinai to Kadeſh, we muſt now ſpeak a little more diſtinctly as to the geographical part of them. As for Taberah and Kibroth-hattaavah, they are never mentioned in Scripture, but in relation to the Iſraelites marching from Sinai to Kadeſh, and ſo nothing more can be certainly ſaid of them, than that they lay not far from mount Sinai, in the way thence to Kadeſh, and ſo to the north or north-eaſt of mount Sinai. Hazeroth is more frequently mentioned in ſacred writ, but ſo as that little more of certainty can be grounded thereon, as to the particular ſituation of the place. It is probably enough ſuppoſed to be the ſame with Hazerim, wherein the Avims are ſaid (Deut. ii. 23.) *to have dwelt, even unto Azzah* or *Gaza.* That Kibroth-hattaavah lay without the deſert of Sinai, is plainly to be inferred from Num. xxxiii. 16. where it is ſaid, that *they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah.* And it is as plain that Hazeroth lay without the wilderneſs of Paran, at leaſt more properly ſo called. For it being ſaid, Num. xii. 16. that the Iſraelites removed from Hazeroth, and pitched in the wilderneſs of Paran, this plainly implies, that Hazeroth was not in the wilderneſs of Paran, at leaſt in the ſenſe it is there taken in.

3. Of the wilderneſs of Paran.

To proceed to the wilderneſs of Paran itſelf; there is frequent mention made of it in the ſacred Hiſtory. The firſt place is Gen. xxi. 21. where we are informed, that Iſhmael ſettled himſelf in this wilderneſs, or mountainous and

PART II. and leſs fruitful and inhabited tract. Whence by the way it may be obſerved, that ſince we no where read, that the Iſhmaelites went about to ſtop or moleſt the Iſraelites in their marches, but ſuffered them to march through their country quietly, they were probably more kindly affected towards the Iſraelites, than the deſcendants of Edom and Eſau, particularly than the Amalekites. The wilderneſs of Paran ſeems to have been a name taken in a larger and ſtricter ſenſe. In the larger ſenſe it ſeems to have denoted all the deſert and mountainous tract lying between the wilderneſs of Shur weſtward, or towards Egypt, and mount Seir, or the land of Edom eaſtward; between the land of Canaan northwards, and the Red ſea ſouthwards. And in this ſenſe it ſeems to have comprehended under it the wilderneſs of Sin, and the wilderneſs of Sinai, as alſo the adjoining tract, wherein lay Kibroth-hattaavah and Hazeroth. And in the ſame ſenſe of it is probably to be underſtood Deut. i. 19. where it is ſaid: *When we departed from Horeb, we went through all that great and terrible wilderneſs, which you ſaw by the way of the mountain of the Amorites;—and we came to Kadeſh-barnea.* Where by *that great and terrible wilderneſs* is probably to be underſtood the wilderneſs of Paran in its larger acceptation. For in its ſtricter acceptation it ſeems not to have been ſo *great and terrible a wilderneſs*, namely, as it is taken to denote more peculiarly that part of the deſert of Stony Arabia, which lies between mount Sinai and Hazeroth to the weſt, and mount Seir to the eaſt. It remains only to obſerve further, that ſince we find a city in theſe parts near the Red ſea, called Pharan, it may probably be ſuppoſed, that this gave name to the adjacent wilderneſs of Paran or Pharan.

SECT.

SECT. V.

Of the Journeyings of the Iſraelites from their leaving Kadeſh-barnea, to their coming to Kadeſh in the Wilderneſs of Zin.

THE Iſraelites having by their infidelity, as has been obſerved in the foregoing ſection, provoked God to ſwear, and ſo irrevocably to decree, that none of them, that were then above twenty years of age, ſhould enter *into Canaan*, ſave Joſhua and Caleb, but ſhould die in the wilderneſs; hereupon they were commanded by God to *turn and get them* again *into the wilderneſs by the way of the Red ſea.* Num. xiv. 25. Accordingly Moſes expreſsly tells us, Deut. ii. 1—4. that the *Iſraelites turned, and took their journey into the wilderneſs, by the way of the Red ſea, as the Lord ſpake unto him: and they compaſſed mount Seir many days. And the Lord ſpake unto me,* adds Moſes, *ſaying, Ye have compaſſed this mountain long enough; turn you northward. And command thou the people, ſaying, Ye are to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir,* &c. In the book of Numbers, after that Moſes has obſerved, (chap. xiv. 25.) that God, upon the infidelity of the Iſraelites, commanded them *to turn, and get them again into the wilderneſs by the way of the Red ſea,* he does not expreſsly take notice that they did ſo turn back, but in the five following chapters, viz. from chap. xv. to xix. inclusively, he proceeds to take notice of ſome laws and rites preſcribed by God, and of the great rebellion of Korah and his companions. After which chap. xx. begins thus: *Then came the children of Iſrael, even the whole congregation, into the deſert of Zin, in the firſt month; and the people abode in Kadeſh.* By which words is plainly implied, (what is expreſsly ſaid Deut. ii. 1. namely,) that the people, upon God's ordering them ſo to do, had departed from Kadeſh, and turned

1. Kadeſh-barnea a diſtinct place from Kadeſh in the wilderneſs of Zin.

PART II. back into the wilderneſs; and that their coming, here mentioned, Num. xx. 1. unto Kadeſh, is to be underſtood, either of their ſecond coming to the ſame Kadeſh they had been at before, or elſe of their coming to another Kadeſh, diſtinct from the former. The generality of writers ſeem to be of the former opinion, ſuppoſing whatever is ſaid of Kadeſh in the journeys of the Iſraelites, to be underſtood of one and the ſame Kadeſh. But the other opinion ſeems to be much more agreeable to truth, or the ſacred hiſtory. For herein are plainly diſtinguiſhed two different places, both called by the name of Kadeſh; namely, one lying in or adjoining to the wilderneſs of Paran, which is mentioned Num. xiii. 26. and the other lying in the wilderneſs of Zin, and mentioned Num. xx. 1. and xxxiii. 36.

2. The firſt argument for the opinion here mentioned.

That theſe two were diſtinct places one from the other may, I think, be eaſily inferred from the deſcription given of the ſouth coaſt of the Iſraelites in the land of Canaan, Num. xxxiv. 3, 4. and Joſh. xv. 1, 3. In the former place it is ſaid of the ſouth coaſt of the Iſraelites in general, *Your ſouth quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom:—and your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin; and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea.* And, agreeably to the directions here given by God, we are told in the other place above cited, that the *lot of the tribe of Judah* (to which fell the moſt ſouthern part of the land of Iſrael) *was even to the border of Edom; the wilderneſs of Zin ſouthward was the uttermoſt part of the ſouth coaſt. And their ſouth border went out to the ſouth ſide to the aſcent of Akrabbim, and paſſed along to Zin, and aſcended up on the ſouth ſide unto Kadeſh-barnea.* In both which places, as we have the ſituation of the wilderneſs of Zin plainly enough ſet forth, ſo we have mention made of Zin (from which the wilderneſs of Zin doubtleſs took its name) and of Kadeſh-barnea, as two diſtinct places; foraſmuch as it is ſaid in both places, that the ſouth border *paſſed on to Zin, and aſcended up unto*

Kadeſh-

Kadeſh-barnea; whereby is plainly intimated, that Zin and Kadeſh-barnea lay at ſome diſtance one from the other, and ſo were diſtinct places. But now Kadeſh-barnea is the ſame with Kadeſh, lying in or near the wilderneſs of Paran; as is plain from comparing Num. xiii. 26, &c. with Deut. i. 19, &c. And Zin, which lay in the wilderneſs of Zin, and from which the ſaid wilderneſs took its name, is expreſsly ſaid, Num. xxxiii. 36. to be the ſame *which is Kadeſh*, namely, that Kadeſh which is mentioned in Scripture as lying in the wilderneſs of Zin.

3. The ſecond argument.

At Kadeſh-barnea, or Kadeſh near the wilderneſs of Paran, it was that the ſpies returned from ſearching the land of Canaan to Moſes, and where they, by reaſon of their infidelity, brought upon themſelves the judgment of wandering in the deſerts of Arabia, till they ſhould have filled up the ſpace of forty years from their coming out of Egypt. But the Iſraelites came not to Kadeſh in the wilderneſs of Zin, till the laſt year of the ſaid forty, as may be inferred from the death of Aaron, mentioned Num. xxxiii. 38. And as it is probable, that Miriam died but a few months before Aaron, ſo it is certain that ſhe died at Kadeſh in the wilderneſs of Zin, it being expreſsly obſerved Num. xx. 1. And in the following verſes of this chapter we have an account of the people's murmuring again for water; whence the place was called Meribah, ver. 13. and (to diſtinguiſh it from the place ſo named before, and lying near Rephidim, and not far from Horeb, Exod. xvii. 1, &c.) this is uſually diſtinguiſhed by the name of Meribah-kadeſh, or the like, as Deut. xxxii. 51. Num. xxvii. 14.

4. Obſervations on Numbers xxxiii.

It will be proper here to conſider chap. xxxiii. of the book of Numbers; where Moſes *profeſſedly* (as is evident from ver. 1, 2.) gives us an account of the journeys of the Iſraelites, from their ſetting forth from Rameſes in Egypt, to their coming to Abel-ſhittim near the river Jordan. As to the encampments, reckoned up in this chapter, between Rameſes and mount Sinai, they agree well enough with them that are mentioned in the former part of the

PART II. Moſaic hiſtory, and in the foregoing ſections of this chapter, and ſo there is no difficulty in them. But as to the encampments reckoned up Num. xxxiii. 16—36. namely, between that at mount Sinai and that in the wilderneſs of Zin, there are ſeveral difficulties. The ſaid encampments are thus mentioned by Moſes, in ſhort, ver. 16, &c. *And they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah*, then at Hazeroth, then in Rithmah, then at Rimmon-parez, then in Libnah, then at Riſſah, then in Kehelathah, then in mount Shapher, then in Haradah, then in Makheloth, then at Tahath, then at Tarah, then in Mithkah, then in Haſhmonah, then at Moſeroth, then in Bene-jaakan, then at Hor-hagidgad, then in Jotbathah, then at Ebronah, then at Ezion-gaber, then *in the wilderneſs of Zin, which is Kadeſh.* Num. xxxiii. 16—36.

5. The encampment at Kadeſh-barnea not ſpecified in Num. xxxiii.

In this account we find, that Moſes does no where expreſsly mention the encampment at Kadeſh-barnea, whither the ſpies returned from ſearching the land of Canaan. And therefore it cannot be poſitively determined, by what other name, among thoſe here mentioned, the ſaid encampment is denoted. However, ſince we are told Num. xii. 16. that the *people removed from Hazeroth, and pitched in the wilderneſs of Paran*; hence it is very probable, that the ſaid encampment at Kadeſh in the wilderneſs of Paran, or Kadeſh-barnea, is here denoted by ſome one or more of the encampments, that are mentioned in the three or four next verſes after the encampment at Hazeroth, that is, by ſome one or more of the encampments mentioned Num. xxxiii. 18—22. I ſay, by ſome one or more of theſe encampments, becauſe it not only plainly enough appears from Num. xiii. but is expreſsly aſſerted Deut. i. 46. that the *Iſraelites abode in Kadeſh many days*; (which muſt be underſtood of this Kadeſh, as is before obſerved;) and therefore it is likely, that they made ſeveral movements, or new encampments, during their ſtay in the neighbourhood of this Kadeſh; which may be the reaſon that Moſes did not expreſsly mention their ſtay there, under the ſingle and general name of Kadeſh, but denoted it

it by the ſeveral particular names, whereby their ſeveral particular encampments were diſtinguiſhed one from the other.

6. Remarks as to Num. xxxiii. 31—33. particularly as to the names of the places there mentioned.

As for the encampments, mentioned from Num. xxxiii. 22. or thereabout, to ver. 36. they were probably ſuch as were between the Iſraelites decamping from Kadeſh-barnea, and their encamping at Kadeſh in the wilderneſs of Zin. None of theſe encampments to ver. 34. are mentioned any where elſe in ſacred writ, except thoſe contained ver. 31—33. which are again mentioned Deut. x. 6, 7. There is indeed ſome variation as to the very names of the encampments; which yet is not ſo great, but that it plainly enough appears, that the ſame places are denoted reſpectively by their reſpective names, though ſomewhat different. Thus it is not to be doubted but Moſeroth (Num. xxxiii. 31.) is the ſame with Moſera, (Deut. x. 6.) and Jotbathah (Num. xxxiii. 33.) the ſame with Jotbath, (Deut. x. 7.) And ſuch as have but little acquaintance with the Hebrew tongue, know that Bene-jaakan in the former place is the ſame with the children of Jaakan in the latter. And therefore, whereas it is ſaid in this latter place, that *the children of Iſrael took their journey from Beeroth of the children of Jaakan*, the word Beeroth (mentioned in Deuteronomy, but not in Numbers) denotes the particular place among the children of Jaakan, where the Iſraelites encamped. The word is indeed rendered in all the old verſions, as well as ours, as a proper name; but it may be taken appellatively to denote *wells*; and ſo imports, that the Iſraelites pitched by the wells belonging to the children of Jaakan: and this is the more probable, if we conſider of what value wells or water was in thoſe deſert places. As for what is rendered in our Bible (Num. xxxiii. 32, 33.) *Hor-hagidgad*, the ſame is rendered in the Septuagint Verſion, Chaldee Paraphraſe, and other Verſions, *the mount Gadgad*. And hereto agrees the old Hebrew text, wherein it is read *the mount Gadgadah*; between which name and *Gudgudah*, Deut. x. 7. there is no difference, but that of the vowels, which is of no weight.

PART II. In ſhort, the names are all of them exactly the ſame in both places of the Hebrew-Samaritan, or old Hebrew text; which plainly decides the matter, that by the ſaid names are denoted the ſame encampments.

Further remarks as to the different order of the encampments.

7. But there ſtill remains a greater difficulty to be ſolved, which ariſes from two of the ſaid encampments being mentioned in a quite contrary order (Deut. x.) to that wherein they are mentioned Num. xxxiii. In this chapter it is ſaid, that the *Iſraelites departed from Moſeroth, and pitched in Bene-jaakan:* but in Deuteronomy we read, (according to the preſent Hebrew text and our tranſlation,) that *the children of Iſrael took their journey from Beeroth of the children of Jaakan to Moſerah.* Several critics and commentators have taken great pains to reconcile theſe texts; but they have but loſt their labour. Others have paſſed the difficulty over, as too great for them. Others have rightly gueſſed, that the difference aroſe from ſome miſtakes of tranſcribers; but then they have produced nothing to confirm their gueſs. I ſay theſe gueſſed ſo *rightly*, becauſe the matter may, I think, be put beyond conjecture, by the authority of the old Hebrew text; according to which, this place in Deuteronomy is to be rendered thus, *And the children of Iſrael went from Moſerah, and pitched in Bene-jaakan:* which exactly agrees to the account of the encampments, as ſet down Num. xxxiii. 31. It is true, that the reading of the common Hebrew text is followed by all the ancient verſions; but this only ſhews, that the miſtake made in this place of Deuteronomy by tranſcribers happened early. I ſhall have occaſion to ſpeak more of it under the next ſection.

Of Ezion-gaber and Elath.

8. As for Ezion-gaber, mentioned Num. xxxiii. 35, 36. it frequently occurs in the ſacred hiſtory, and I ſhall ſpeak more fully of it elſewhere. I ſhall only obſerve here, that it, and Elath mentioned with it, Deut. ii. 8. both lay on the Red ſea, adjoining to the ſouth or ſouth-eaſt part of mount Seir, or the land of Edom.

The wilderneſs of Zin was probably

9. I have already obſerved, that the wilderneſs of Zin lay in the ſouth-eaſt of the land of Iſrael, along the coaſt of Edom,

Edom, as is evident from Num. xxxiv. 3, 4. and Joſh. xv. 1, 3. I have alſo obſerved, that Kadeſh lying in the wilderneſs of Zin was in all probability different from Kadeſh in the wilderneſs of Paran. But it remains further to be conſidered, how the wilderneſs of Zin lay in reſpect to mount Seir, or the land of Edom. The generality of writers do indeed make it lie to the weſt of Edom, and the ſame with Kadeſh-barnea. That it was not the ſame with Kadeſh-barnea, but a place diſtinct from it, the reaſons above alledged, ſect. v. paragr. 2, 3. ſeem ſo clear to me, that I could not but readily diſſent from the opinion generally received. However there are ſome expreſſions in the ſacred hiſtory, which induced me, for ſome time after, to look on the encampment of the Iſraelites in the wilderneſs of Zin to have been (according to the general opinion) on the weſt of Edom. But upon further conſideration I have been induced to recede ſtill further from the common opinion, and to think that more probable, which places the encampment of the Iſraelites in the wilderneſs of Zin on the eaſt ſide of Edom, as may be ſeen in the map of the journeys of the Iſraelites. The chief motive for altering my firſt opinion herein was this. We read, Deut. ii. 3. that God ſaid to Moſes, *Ye have compaſſed this mountain* (viz. mount Seir, ver. 1.) *long enough; turn you northward.* It is plain from Num. xxxiii. 36. that the Iſraelites were then at Ezion-gaber. Now if the encampment of the Iſraelites in the wilderneſs of Zin (which was next after that at Ezion-gaber) was on the weſt or north-weſt of Edom, then the Iſraelites firſt marched from Ezion-gaber northward to the wilderneſs of Zin, on the weſt of Edom, and then (being denied paſſage through Edom) marched back again ſouthwards towards Ezion-gaber, and ſo round the land of Edom to the eaſt ſide: but as it ſeems not only inconſiſtent with the divine wiſdom, to order them to march ſo far north on the weſt ſide of Edom, only to come back again; ſo it plainly contradicts the reaſon of the orders being given to *turn northward*, namely, becauſe they had *compaſſed mount Seir long enough*. For by

bly ſituated on the north-eaſt or eaſt of Edom.

PART II. their march, according to the common opinion, they were put under a neceſſity of *compaſſing it ſtill longer*. Which abſurdity and ſome other difficulties are removed by ſuppoſing the encampment in the wilderneſs of Zin to have been on the eaſt of Edom.

SECT. VI.

Of the Journeyings of the Iſraelites, from Kadeſh in the Wilderneſs of Zin, to the plains of Moab near Jordan.

1. The Iſraelites encamp in mount Hor, and there Aaron dies.

BOTH in Num. xx. 22—29. and Num. xxxiii. 37, 38. we read, that the Iſraelites *removed from Kadeſh* in the wilderneſs of Zin, *and pitched in mount Hor, in the edge of the land of Edom*; and that *Aaron went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Iſrael were come out of the land of Egypt, in the firſt day of the fifth month.* In Num. xx. 24. the reaſon is expreſſed, why God would not permit Aaron to enter into Canaan, namely, *becauſe he rebelled againſt my word at the water of Meribah.* Where that by Meribah is to be underſtood Meribah in Kadeſh in the wilderneſs of Zin; and that by *ye* is to be underſtood more peculiarly Moſes and Aaron, is evident from Num. xxvii. 12. *And the Lord ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael. And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled againſt my commandment in the deſert of Zin, in the ſtrife of the congregation, to ſanctify me at the water before their eyes: that is the water of Meribah in Kadeſh, in the wilderneſs of Zin.* Whence we learn, that the occaſion of Moſes and Aaron's not entering into the land of Canaan was one and the ſame.

It

It is expreſsly ſaid in the text, that mount Hor was *by the coaſt*, (Num. xx. 23.) or *by the edge of the land of Edom*. Num. xxxiii. 37. And we are expreſsly told, Deut. ii. 12. that *the Horims dwelt in Seir beforetime*; and accordingly we read, Gen. xiv. 6. that Chedorlaomer king of Elam with his confederates ſmote *the Horites in their mount Seir*. Now whether the Horites took their name from mount Hor, or the mount from them, cannot be poſſibly determined. But ſince it is plain, that places did at firſt take generally their names from the inhabitants, it ſeems not unlikely, that both the tract or country afterward denoted by mount Seir, and alſo the inhabitants thereof, took the names, one of mount Hor, the other of the Horims or Horites, from one Hor, of whom theſe were deſcended, and who in the more early ages of the world poſſeſſed this tract: and that although, in proceſs of time, the name of mount Seir came to be uſed to denote the ſaid tract, yet the old name of mount Hor was preſerved in that part of it, where ſtood the mountain here ſo called by Moſes, and on which Aaron died. Since it was the very next encampment of the Iſraelites, after that in the wilderneſs of Zin; and ſince, by what has been before obſerved, it is probable that the wilderneſs of Zin lay to the eaſt or north-eaſt of Edom; hence it will follow, that mount Hor muſt lie likewiſe on the eaſtern coaſt of Edom.

2. Of mount Hor.

It will be proper here to take notice of a great difficulty, which ariſes concerning the place of Aaron's death and burial, from comparing the two forecited places, Num. xx. 23—29. and xxxiii. 37, 38. with Deut. x. 6. In both the two former places of the book of Numbers, it is expreſsly ſaid, that Aaron died on the top of mount Hor; but in Deut. x. 6. it is ſaid, that *the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried*. But it is clear enough from the account given us of the encampments of the Iſraelites in Num. xxxiii. that Moſera or Moſeroth, ver. 31. was a very different encampment from that at

3. The preſent Hebrew text, Deut. x. 6. corrupted, and the true reading reſtored from the Samaritan Pentateuch.

mount

PART. II. mount Hor, ver. 37. Great pains have been taken to reconcile theſe texts one with the other; but all hath been only loſt labour. For it is plain from the Hebrew-Samaritan text, that Deut. x. 6, 7. is extremely corrupted by the miſtake of tranſcribers. I have above ſhewn the true ancient reading of the former part of ver. 6. I ſhall now here ſet down the whole paſſage as it ſtill ſtands, rightly preſerved, in the Hebrew-Samaritan or old Hebrew text; which in Engliſh runs thus: *The children of Iſrael took their journey from Moſeroth, and pitched in Bene-jaakan* (or, *among the children of Jaakan.*) *Thence they took their journey, and pitched at Gidgad* (or *Hagidgad.*) *Thence they took their journey, and pitched in Jotbatha, a land of brooks of waters. Thence they took their journey, and pitched at Ebronah. Thence they took their journey, and pitched at Ezion-gaber. Thence they took their journey, and pitched in the deſert of Zin, which is Kadeſh. Thence they took their journey, and pitched in mount Hor. And there Aaron died, and was buried; and Eleazar his ſon miniſtered in the prieſt's office in his ſtead. At that time the Lord ſeparated the tribe of Levi,* &c. Thus ſtands the Hebrew-Samaritan text in the forementioned place of Deut. x. 6, 7. which as it exactly agrees with the order of the encampments mentioned Num. xxxiii. 31—38. ſo it is not to be doubted, but it is therefore the true ancient reading; and that the preſent reading in the Hebrew Chaldaic or common Hebrew text has ariſen from ſome miſtake in tranſcribers, or other accident.

4. Other encampments of the Iſraelites.

The Iſraelites decamping from mount Hor, continued their march round mount Seir, and pitched (as we read Num. xxxiii. 41, &c.) in Zalmonah, then in Punon, and then in Oboth. And Num. xxi. 4—10. we read, that between their decamping from mount Hor and encamping at Oboth, *the ſoul of the people was much diſcouraged becauſe of the way*; inſomuch that *they ſpake againſt God and againſt Moſes.* Whereupon *the Lord ſent fiery ſerpents among them, and they bit them, and many of them died.* But upon their confeſſing their ſin, and Moſes praying for them,

them, God ordered a *ſerpent of braſs* to be made, and *put on a pole*; (ſuppoſed to prefigure the croſs of our bleſſed Saviour, who has delivered mankind from the old ſerpent;) *and it came to paſs, that if a ſerpent had bitten any man, when he beheld* (or *looked up upon*) *the ſerpent of braſs, he lived.*

5. Another emendation of the preſent Hebrew text.

Departing from Oboth, the Iſraelites encamped at *Ije-abarim, in the border of Moab,* (Num. xxxiii. 44.) *in the wilderneſs that is before Moab, toward the ſun-riſing,* Num. xxi. 11. And what Moſes ſaith, Deut. ii. 9. *The Lord ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battle: for I have not given thee of their land for a poſſeſſion, but I have given Ar to the children of Lot for a poſſeſſion.* This whole paſſage immediately follows in the Hebrew-Samaritan text, that which is above cited from Num. xxi. 11. and it is very likely, that it was originally inſerted here, being very appoſite; though it is omitted in the common Hebrew text.

6. Of the valley of Zered, and another emendation of the preſent Hebrew text.

From Ije-abarim the Iſraelites *removed,* (more northward,) *and pitched in the valley of Zered,* Num. xxi. 12. The name may be otherwiſe rendered, the *brook Zered,* and ſo it is actually rendered in our tranſlation, Deut. ii. 13. Indeed it is very likely, that in the valley of Zered there might be a brook, which therefore went by the ſame name. Moſes particularly remarks, Deut. ii. 14, &c. that *the ſpace in which the Iſraelites came from Kadeſh-barnea, until they were come over the brook Zered, was thirty and eight years;* and that in that time *all the generation of the men of war* (i. e. all from twenty years old and upward, Num. xiv. 29.) *was waſted out* (i. e. dead) *from among the hoſt, as the Lord ſware unto them,* Num xiv. 28—35. *And when all the men of war were thus conſumed and dead, then the Lord ſpake unto Moſes, ſaying: Thou art to paſs over through Ar, the coaſt of Moab, this day. And when thou comeſt nigh over-againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of their land any poſſeſſion, becauſe I have given it unto the children of Lot for a poſſeſſion.* Deut. ii. 16—19. Now though

PART II. though we meet with nothing of this, Num. xxi. 12. in the preſent common Hebrew text, yet we have all the paſſage inſerted there, in the old Hebrew text, as ſpoken by God to the Iſraelites, during their encampment in the valley of Zered. And this place was very proper for this charge to be given to the Iſraelites; becauſe they were now drawing nigh to the confines of the children of Ammon, as ſoon as they were paſſed over the river Arnon. But at the ſame time God tells them, that *he had given into their hand Sihon the king of the Amorites, and his land*, Deut. ii. 24. Accordingly we are told, Num. xxi. 13. that the Iſraelites removed from the valley of Zered, *and pitched on the other ſide of Arnon, which is in the wilderneſs that comes out of the coaſts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.*

7. How Num. xxi. 13. agrees with Num. xxxiii. 45.

Whereas Moſes in the forecited Num. xxi. 12, 13. ſaith, that the *Iſraelites removed from Ije-abarim, and pitched in the valley of Zered; and from thence they removed, and pitched on the other ſide of Arnon*; there is no mention made expreſsly of theſe encampments in Num. xxxiii. but at ver. 45. of this chapter it is ſaid, that *they removed from Iim*, (which is the ſame as Ije-abarim, as appears from ver. 44.) *and pitched in Dibon-Gad.* Now Dibon-Gad here mentioned being very probably the ſame with Dibon, which is ſaid, Num. xxxii. 34. to be built (i. e. rebuilt) by Gad; and this lying *on the other ſide of Arnon*; hence it ſeems plain, that this ver. 45. of Num. xxxiii. brings us much to the ſame place as Num. xxi. 13.

8. The laſt encampment of the Iſraelites on the eaſt of Jordan, mentioned by Moſes.

From Dibon-Gad we read, Num. xxxiii. 46. that the Iſraelites removed, and pitched in Almon-diblathaim, only mentioned in this place of Scripture. Thence they removed and pitched in *the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho. And they pitched by Jordan*, after ſuch a manner, that their camp extended *from Beth-jeſimoth unto Abel-ſhittim*, both theſe places being ſituated *in the plains of Moab.*

And

And ſo ends the account given us, Num. xxxiii. by Moſes of the ſeveral encampments of the Iſraelites, from their ſetting forth from Rameſes in Egypt, to their encamping by Jordan.

9. Of the mountains Abarim, mount Nebo, and Piſgah.

The mountains of Abarim were a ridge of mountains or hills, between the river Arnon and the river Jordan. One part of theſe mountains was diſtinguiſhed by the name of mount Nebo, as may be plainly inferred from Deut. xxxii. 49. where we read, that God ſaid unto Moſes, *Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab over-againſt Jericho.* From this place compared with Num. xxxiii. 47. as it is plain that the mountains of Abarim extended a great way between the rivers Arnon and Jordan; ſo it is evident from it alone, that Nebo was a part of the mountain Abarim, lying near to Jordan, and over-againſt Jericho. And if we compare herewith alſo Deut. xxxiv. 1. where it is ſaid, that Moſes *went up from the plains of Moab unto the mountain of Nebo, to the top of Piſgah that is over-againſt Jericho;* it will hence follow, that Nebo and Piſgah were one and the ſame mountain; and that if there was any diſtinction between the names, it was probably this, either that the top of the mountain was more peculiarly called Piſgah, or elſe ſome other part of it where were ſteps *cut out* to go up it. For the word being derived from a root or primitive, denoting to *elevate* or *raiſe up*, is therefore capable to denote itſelf the *ſummity* or *top*, as being the moſt *elevated* part of an hill or mountain. But, on the other hand, Euſebius has obſerved, that by Aquila, who tranſlated the Bible into Greek, the Hebrew word Piſgah is all along rendered by a Greek word, ſignifying *cut out;* and that the Seventy Interpreters do likewiſe in ſome places render it after the ſame manner. Whence ſome conjecture that there were, in one part of mount Nebo, ſteps *cut out*, ſo as that one might go up it with the leſs difficulty; and that this part was more properly denoted by Piſgah. Euſebius and Jerom tell us, that ſome part of this ridge of mountains, that was ſeen as one went up from Livies to Eſbus

or

PART II. or Heſhbon, did retain the old name of Abarim in their time. They tell us alſo, that the part peculiarly called mount Nebo was over-againſt Jericho, not far from Jordan, and ſix miles from Eſbus to the weſt. And as there was a city in the tribe of Reuben called Nebo, probably from this mountain; ſo there was alſo a city of the Amorites called Piſgah, as the ſame writers tell us: though in the Bible no city occurs ſimply under that name, but with an addition; as Aſhdoth-Piſgah, mentioned Joſhua xiii. 20. among the cities of the tribe of Reuben; and ſo doubtleſs the ſame denoted under the ſimple name Piſgah, by the forementioned writers; who further add, that the country thereabout was alſo called Piſgah.

10. Of Beth-jeſimoth. In what ſenſe the plains, wherein the Iſraelites are above ſaid to pitch, when they removed from the mountains of Abarim, are there and elſewhere in Scripture called the *plains of Moab*, ſhall be ſhewn in the following chapter, §. 14. Beth-jeſimoth, to which the camp of the Iſraelites extended on one ſide, was a city of theſe parts, given afterwards to the tribe of Reuben. It is mentioned Joſhua xii. 3. as lying in the ſouth border of the kingdom of Sihon, not far from the Salt or Dead ſea. Euſebius mentions a place under the name of Bethſimuth (which probably is the ſame with this Beth-jeſimoth) lying on the eaſt of Jordan, about ten miles from Jericho, towards the ſouth.

11. Of Abel-ſhittim and Shittim. Abel-ſhittim, to which the camp of the Iſraelites extended on the other ſide, is never mentioned in Scripture, but in this place, at leaſt under this very name. Indeed it was in all likelihood no other place than what is called Shittim, Num. xxv. 1. Joſh. ii. 1. and iii. 1. At moſt, the difference was only this, that Shittim was the place, and Abel-ſhittim the valley or plain adjoining to it. Hence for Abel-ſhittim in the text of our Bible, Num. xxxiii. 49. is put in the margin, *the plain of Shittim*. And of the *valley of Shittim* we have particular mention made, Joel iii. 18. However, the word Abel denoting in the Hebrew tongue *mourning*, others rather think this place to be

be called here Abel-ſhittim, in reſpect of the great lamentation made here by the Iſraelites, on behalf of the great number of their brethren that died here, ſome being by God's particular command hanged, others ſlain, and others dying of the plague, to the number of twenty-four thouſand; and this for their great wickedneſs in *committing whoredom with the daughters of Moab;* and in *joining themſelves unto Baal-peor, eating* of the ſacrifices offered to the idol gods of the country, and *bowing down* to them, Num. xxv. 1—9. We have alſo mention made of Shittim, Joſhua ii. 1. and iii. 1. as the place from whence Joſhua ſent the two ſpies to Jericho, and from which they decamped, in order to encamp cloſe by the river Jordan, when they were about to paſs over that river. From which, and what has been before obſerved both from Scripture and Euſebius concerning the ſituation of Beth-jeſimoth, it ſeems plainly enough to follow, that of the two places, between which the Iſraelites are ſaid, Num. xxxiii. 49. to encamp, namely, Beth-jeſimoth and Abel-ſhittim, the former lay to the ſouth, and the latter to the north of the camp; quite contrary to the poſition aſſigned them by ſome Geographers. Some are of opinion, that in the neighbourhood of this place called Shittim, there grew a great deal of the ſort of wood, called in Scripture Shittim-wood, and of which the ark was made, Exod. xxv. 5, 10, &c.

12. The harmony between Num. xxi. 11—20. and Num. xxxiii. 44—49. ſhewn.

It remains now, before we conclude this chapter, only to take notice of the ſeveral movements or encampments, mentioned Num. xxi. 11—20, &c. and to adjuſt them to the other account given Num. xxxiii. 44—49. In ver. 11. of the former chapter, and in ver. 44. of the latter, we have mention made of Ije-abarim, *lying in the borders of Moab*, and more particularly lying *in the wilderneſs which is before Moab, towards the ſun-riſing.* In Num. xxi. 12, 13. we read, that the Iſraelites *removed from Ije-abarim, and pitched in the valley of Zered*, and then *on the other ſide of Arnon:* and Num. xxxiii. 45. we read, that they *removed from Jim*, (or *Ije-abarim*,) *and pitched in Dibon-Gad.*

PART II. *Gad.* Now this place (as has been before obſerved) lying *on the other ſide of Arnon*, and being mentioned Num. xxi. 30. as the utmoſt city of the kingdom of Sihon ſouthward, or towards Arnon; hence it is very probable, that here it was that the Iſraelites firſt encamped, after they had croſſed the river Arnon. In Num. xxi. 16—20. we read, that *from thence* (viz. *from the other ſide of Arnon, which is in the wilderneſs that comes out of the coaſts of the Amorites*, ver. 13.) the Iſraelites went to Beer; which that it lay within the aforeſaid wilderneſs, is evident from what follows, ver. 18. For there it is ſaid, that *from the wilderneſs* they went *to Mattanah*; which place Euſebius tells us lay[a] upon, or in the Arnon, (whereby he underſtands the *rock* or rocky tract ſo called, not the *river*,) at twelve miles diſtance from Medeba towards the eaſt. Hence the *Iſraelites removed to Nahaliel, and thence to Bamoth; and from Bamoth to the valley, that is in the country of Moab, to the top of Piſgah, which looks toward Jeſhimon, or the wilderneſs.* And in Num. xxii. 1. we read, that *the children of Iſrael ſet forwards, and pitched in the plains of Moab, on this* (i. e. the eaſt) *ſide of Jordan by Jericho.* Now this encampment, as it is the laſt (mentioned in any other chapter) of them that were made in the life of Moſes, ſo it is apparently the ſame with the laſt encampment mentioned Num. xxxiii. that being alſo ſaid ver. 48. to be *in the plains of Moab, by Jordan near Jericho.* In ſhort therefore the encampment *on the other ſide of Arnon*, Num. xxi. 13. being probably the ſame which is more particularly ſpecified Num. xxxiii. 45. by the encampment there ſaid to be at Dibon-Gad; and the laſt encampment mentioned Num. xxii. 1. agreeing very well with the laſt encampment mentioned Num. xxxiii. 48. as being both ſaid to be *in the plains of Moab by Jordan*; hence it follows, that the intermediate encampments

[a] Ἐπὶ τῷ Ἄρνωνι, which Jerom renders *in Arnone*, which will not agree to the river Arnon, but agrees very well to the *rock* or *rocky* tract ſo called, and which is only taken notice of, either by Euſebius or Jerom, under the word *Arnon*.

both

both in the one and the other places muſt have been between the two encampments already mentioned, viz. between the rivers Arnon and Jordan, or more particularly betwen Dibon-Gad and the *plains of Moab by Jordan, over-againſt Jericho*. Certainly to determine the order of theſe intermediate encampments, is impoſſible in reſpect of the ſhort account we have of them in both places of Scripture. What ſeems to be probable in the matter is this: That the Iſraelites having croſſed the river Arnon, firſt encamped at Dibon-Gad, lying in the wilderneſs; then at Beer, i. e. the Well, which God was pleaſed to diſcover to them, being in a great ſtrait for water in that wilderneſs; then at Almon-diblathaim, lying in the edge of the ſame wilderneſs; then at Mattanah; then at Nahaliel, a word which taken appellatively denotes *the rivers* or *brooks of God;* and ſo perhaps named, becauſe here the Iſraelites began to meet with a country better watered than they had done in their journeys hitherto, namely, watered with ſeveral rivulets or ſtreams iſſuing from the neighbouring mountains, and running into the river Arnon, or the river Jordan. From Nahaliel the Iſraelites decamping, they ſeem to have encamped next in the mountainous tract of Abarim, and in this tract to have had two particular encampments, one at Bamoth, (which probably enough may be the ſame place with that called, Joſh. xiii. 17. Bamoth-baal, or the *high places of Baal,*) and the other afterwards nearer Jordan, at that part (or parts) of the mountains of Abarim, which was particularly called Nebo and Piſgah. Hence they moved, and encamped *in the plains of Moab, between Beth-jeſhimoth and Abel-ſhittim*, which is the laſt encampment mentioned in either of the chapters we are ſpeaking of, or in the whole Moſaic hiſtory, as being the laſt made during the life of Moſes.

To conclude this chapter concerning the encampments of the Iſraelites. From comparing Num. xxxiii. with other chapters, where ſome of the journeys of the Iſraelites are taken notice of, it ſeems very probable, that though in Num. xxxiii. Moſes profeſſes to give an account

PART II. of the journeys of the Iſraelites; yet he is not thereby to be underſtood, as if he there deſigned to give an account of all the particular places, where they made any halt or ſtay, only for a ſingle night or day, or the like; but only of ſuch places where they *encamped*, i. e. ſtaid for ſome conſiderable time. And thus I have gone through what I judged requiſite to obſerve concerning the journeys of the Iſraelites from Rameſes in the land of Egypt, to the eaſt ſide of the river Jordan, during the life of Moſes.

CHAP.

CHAP. III.

Of the Country beyond Jordan, i. e. on the East of Jordan, which was divided by Moſes between the two Tribes of Reuben and Gad, and one half of the Tribe of Manaſſeh.

THE Iſraelites having ſubdued Sihon and Og, the two kings of the Amorites, beyond or on the eaſt of Jordan, Moſes divided their country (from its ſituation in reſpect of the land of Canaan, called by the Greeks Peræa, i. e. *the country beyond Jordan*) between the two tribes of Reuben and Gad, and one half of the tribe of Manaſſeh. And becauſe it will be of good uſe for the clearer underſtanding of the ſacred hiſtory, I ſhall briefly premiſe here a ſhort account of the ſeveral maſters, under whom theſe countries ſucceſſively were, as far forth as may be gathered from Scripture; and ſo ſhall have opportunity to take notice by the way of the lands of Moab and Ammon. 1. The country beyond Jordan, by whom poſſeſſed ſucceſſively.

I have in the former Part of the Geography of the Old Teſtament obſerved, that it is generally agreed, that upon the firſt plantation of the earth after the Flood, as great part of Meſopotamia, and the adjoining parts of what was called by the Greeks and Latins Syria, fell to the lot and poſſeſſion of Aram, one of the ſons of Shem; ſo Uz, one of the ſons of Aram, ſettled himſelf in the parts of Syria about Damaſcus; and ſo theſe parts beyond Jordan, of which we are now ſpeaking, were probably at firſt poſſeſſed by the deſcendants of Uz. Whence it is, I think, moſt probably thought by many ancient as well as modern writers, that the land of Uz, mentioned in the book of Job, is to be underſtood of the country lying originally between Damaſcus to the north, and the plantation of Cuſh or Arabia to the ſouth, and the land of Canaan to the weſt, and Arabia Deſerta to the eaſt. 2. Firſt, as is probable, by the deſcendants of Uz.

But be this as it will, in proceſs of time, namely, at the time when Abraham firſt ſojourned in the land of Canaan, we 3. Then by the Re-

PART II. we find that this country was poſſeſſed by the Rephaim, Zuzim or Zamzummim, and the Emims; names, which all of them import men of more than [b] ordinary ſtrength, and of a [b] gigantic race. It is conjectured, that theſe were not deſcendants of Uz before mentioned, but ſome who were of another breed, and perhaps of the Anakims and the Rephaims among the Canaanites; who as being neighbours might eaſily invade the deſcendants of Uz, and, diſpoſſeſſing them, the original planters or maſters, might ſeize on their country for themſelves. This opinion receives ſtrength from its being ſaid, that Og was of the Rephaim, (Deut. iii. 11.) and from his being reckoned nevertheleſs one of the *two kings of the Amorites*, ver 8. of the ſame chapter. But whenceſoever they were deſcended, and how ſtrong ſoever they might have been formerly, yet it ſeems they were not able to withſtand the forces of Chedorlaomer king of Elam; who with his confederates, bringing an army into theſe parts, *ſmote* (as we read Gen. xiv. 5.) *the Rephaims in Aſhteroth-Karnaim, and the Zuzims in Ham, and the Emims in Shaveh-Kiriathaim.*

haim, Zuzim, and Emims.

4. Of Aſhteroth-Karnaim, a city of the Rephaim.

As to the Aſhteroth-Karnaim, it was in all likelihood the ſame with Aſhtaroth, mentioned Joſh. xiii. 12. as one of the capital cities of Og king of Baſhan, and again, ver. 31. as given by Moſes to the half tribe of Manaſſeh. The word Karnaim denotes in the Hebrew tongue *two-horned*; whence ſome ſuppoſe this city to have been ſo called, as ſtanding upon *two hills*, or built ſo as to reſemble *two horns*: but it ſeems more probable, that as Aſhtaroth was an idol much worſhipped in thoſe times and parts, (as appears from Judg. ii. 13. and 1 Kings xi. 5.) and that by the ſaid name was denoted the *moon*; ſo by Carnaim is denoted the uſual way of picturing the *moon* with *two horns*. And it is very probable, that, from the worſhip paid there to this idol, the place came to be denoted by the name of Aſhtaroth-Carnaim, and ſimply Aſhtaroth, or

[b] See Deut. ii. 10, 11, 20, 21.

ſimply

ſimply Carnaim, as 1 Maccab. v. 26, 43, 44. which laſt name is ſomewhat altered into Carnion, 2 Maccab. xii. 21, 26. And agreeably hereto Jerom tells us, it was called Carnea in his time, and was a conſiderable town, lying ſix miles from Adra or Edrei; and that there was ſhewn the houſe wherein Job dwelt. CHAP. III.

5. Of Ham, a city of the Zuzims.

As for the word, which in our Engliſh and ſome old tranſlations is rendered *Ham*, as the proper name of a place; the ſame is by the Seventy Interpreters, and in other old verſions, rendered as an appellative, *with them*: whereby is denoted, according to the meaning of ſuch interpreters, that *Chedorlaomer ſmote the Rephaims*, and together *with them* alſo the *Zuzims*. There being no mention made, in any other part of Scripture, of ſuch a place as Ham, at leaſt lying in theſe parts, there is no room left but for bare conjecture, concerning the Ham here mentioned, ſuppoſing it to be the proper name of a place. We learn from Scripture, that the country of the Zuzims was afterwards poſſeſſed by the Ammonites; and ſince it is likely, that this Ham was the chief city of the Zuzims, it might poſſibly be the ſame that was afterwards the chief city of the Ammonites, called in Scripture Rabbah, and afterwards in Greek and Latin writers, Philadelphia. And this may be the more likely, foraſmuch as Rabbah does literally denote only the *Great City*; and therefore the more proper and peculiar name of the ſaid Rabbah of the children of Ammon might be Ham; of which more by and by, §. 12.

6. Of Shaveh Kiriathaim among the Emims.

Shaveh-Kiriathaim, where the Emims were ſmitten by Chedorlaomer, may otherwiſe (as is obſerved in the margin of our Bible) be tranſlated *the plain of Kiriathaim*. And of ſuch a city we read, Num. xxxii. 37. and Joſh. xiii. 19. as belonging to the tribe of Reuben, and built (i. e. rebuilt) by the Reubenites. Which city ſince it lay in the country (formerly) of the Emims, there is no reaſon why it ſhould not be looked on to be the ſame with Kiriathaim, in the plains whereof the Emims were overthrown by the army of Chedorlaomer. That the country of the Emims

PART II. was in proceſs of time inhabited partly by the tribe of Reuben, will appear from what follows.

7. The Moabites and Ammonites poſſeſſed themſelves of the country formerly of the Emims and Zuzims.

For the country beyond Jordan being thus depopulated, by the great overthrow given to the ſeveral aforementioned inhabitants thereof, the Rephaims, Zuzims, and Emims, by the victorious army of Chedorlaomer; and alſo by the great numbers of them, that were, as is probably inferred from Gen. xiv. 14. carried away captive; hereupon the deſcendants of Lot, the Moabites and Ammonites, found it no difficult matter to ſettle themſelves in theſe parts. Accordingly we read, Deut. ii. 9, 10. that the Moabites poſſeſſed the country, *wherein the Emims dwelt in times paſt*; and in like manner we read, ver. 19, 20. that the Ammonites poſſeſſed the country, *wherein the Zamzummims* (or Zuzims) *dwelt* in old time.

8. The country of the Rephaim not poſſeſſed by the Moabites or Ammonites.

As for the Rephaims, the river Jabbok ſeems to have been the boundary between them and the Zamzummims; and it does not appear from the ſacred Hiſtory, that the country of the Rephaims was ever poſſeſſed by the deſcendants of Lot. On the contrary, it being particularly obſerved, Deut. iii. 11. that Og the King of Baſhan was of the remnant of the Rephaims, (for that is the Hebrew word in this place, which in our tranſlation is rendered *Giants*,) it is very probable, that the Rephaim, notwithſtanding the overthrow they received from Chedorlaomer, ſtood their ground ſo well as not to be diſpoſſeſſed of their country by any of their neighbours; but ſtill kept up their kingdom, under a king of their own nation, to the time that the Iſraelites invaded them, and, by the divine aſſiſtance, conquered and quite put an end to their kingdom. And this is confirmed by what we read, Judg. xi. 13. for there we find the king of the Ammonites laying to the charge of the Iſraelites, that *they took away his land, when they came out of Egypt, from Arnon even unto Jabbok, and unto Jordan.* Whence it may be fairly inferred, that the Ammonites had poſſeſſed nothing, or very little, on the north of Jabbok, or of the kingdom of Og. For had they ever been poſſeſſed of the country north of Jabbok, they might

might have as well charged the Iſraelites with taking that CHAP. III.
from them, as with taking from them what lay between Jabbok and Arnon.

From this paſſage of Scripture, Judg. xi. 13. there ariſes ſome difficulty, viz. in what ſenſe the king of the Ammonites, ſpeaking of the country *from Arnon even unto Jabbok*, could call it *his* land; (for his words are, *Iſrael took away my land, from Arnon even unto Jabbok, and unto Jordan*;) ſince it is certain from Scripture, that a great part of it, namely, to the ſouth, or towards Arnon, was formerly inhabited by the Moabites; and ſo the claim thereof belonged to them, not to the Ammonites. And this ſeems to be particularly referred to by Jephthah, in his anſwer to the meſſage of the king of Ammon, where he puts this queſtion to him, Judg. xi. 25. *And now art thou any thing better than Balak, the ſon of Zippor, king of Moab? Did he ever ſtrive againſt Iſrael, or did he ever fight againſt them?* Now, to ſolve this difficulty, ſome have conjectured, that the Moabites either formerly had been, or then were, tributary to the Ammonites; and ſo the king of the Ammonites might, upon that conſideration, lay claim to what belonged to the Moabites as belonging to him. Others ſuppoſe the king of the Ammonites to have uſed the forementioned expreſſion, on account of the near alliance and confederacy there was all along between theſe two branches of Lot's poſterity, the Moabites and Ammonites; on conſideration of which, the king of the Ammonites might look on what belonged to his confederates the Moabites, as belonging in ſome ſenſe to *him*. 9. A difficulty ariſing from Judg. xi. 13. how ſolved by ſome.

But perhaps there is no need of ſuppoſing any other than a literal meaning in the forementioned expreſſion; foraſmuch as what formerly belonged to the Ammonites, and was taken from them by the Amorites, and ſo came to the Iſraelites, might literally reach *from Arnon unto Jabbok, and unto Jordan*; juſt as (or at leaſt, much as) the *tribe of Gad* is ſuppoſed to have done, according to the ſituation of it deſcribed in the map hereunto belonging. For it is not improbable, but that, upon the conqueſt of 10. How to be ſolved otherwiſe, and more probably.

PART II. Sihon, Moſes, in dividing his kingdom between the tribes of Gad and Reuben, might have ſome regard to the old diviſion of the country between the Moabites and Ammonites; ſo as to aſſign to the Reubenites what had formerly belonged to the Moabites; and to the Gadites, what had formerly belonged to the Ammonites; at leaſt, as to the main of each country.

11. The tract called in Scripture, the land of the Ammonites.

Now beſides what the deſcendants of Lot poſſeſſed formerly between Arnon, and Jabbok, and Jordan, they were alſo poſſeſſed of two other tracts. The Ammonites enjoyed a conſiderable tract more to the eaſt, and beyond the hills that bounded the eaſtern part of the country beyond Jordan. And though they were diſpoſſeſſed of what lay on the weſt of theſe hills by the Amorites, yet they ſtill kept their ground, in what lay on the eaſt of theſe hills; which therefore is that which is in Scripture called, the land of the children of Ammon. Indeed theſe hills ſeem to have been the barrier which ſtopt the Amorites from invading the reſt of the country, poſſeſſed by the Ammonites on the eaſt ſide of theſe hills; and hence probably it is, that it is expreſsly obſerved, Num. xxi. 24. that *the border of the children of Ammon was ſtrong.*

12. Of Rabbah, the chief city of the Ammonites.

The principal city of the Ammonites was Rabbah, a word importing *great* or *populous*, and therefore is applied to other cities as well as this. And hence in Scripture it is, for diſtinction ſake, ſtyled *Rabbah of the children of Ammon*, Deut. iii. 11. We learn from the old geographer Stephanus, that it was alſo known by the name of Ammana, which it is generally thought to have taken, either from Ammon the founder of the nation, or from its being the chief city of the children of Ammon. And indeed the great likeneſs between Ammana and Ammon mightily conduces to lead men into this opinion. But ſince we are expreſsly told in Scripture, that the Ammonites ſucceeded the Zuzims in this country; and ſince it thence appears alſo that the Zuzims had a city called Ham, and which probably was their principal city; on theſe conſiderations it is not only poſſible, but probable, that the name Ammana

mana or Amana, mentioned by Stephanus, might be deduced from Ham or Am, the ancient name of this city, before it fell into the hands of the Ammonites. But we have greater certainty that this city was in after-ages called Philadelphia, and that, as it is said, from Ptolemy Philadelphus, King of Egypt; who, having made himself master of these parts, and liking the situation of this place, repaired and beautified it, and honoured it with the name of Philadelphia. But it never occurs under this name in Scripture; wherein it is taken notice of, Deut. iii. 11. on account of the vast iron bed of Og King of Bashan being there. It is also memorable in the sacred History for its being besieged and taken in the reign of King David; as also for the death of Uriah, slain there by a design of David's during the siege. This city seems to have consisted of two parts, one whereof was more peculiarly called Rabbah, the other the City of Waters, as better watered than the other, and so perhaps more pleasant, whence the King seems to have had his palace here; on which account it is otherwise called the Royal City, 2 Sam. xii. 26, 27. The waters, whence this part of Rabbah took the name of the City of Waters, are thought to be those of the river Jabbok; and indeed Eusebius tells us, that this river or brook runs between Philadelphia and Gerasa; but he does not say, that it comes up to the very place. And this may suffice of the Ammonites.

13. Of the country of the Moabites on the south of the river Arnon.

As for the Moabites, besides the country they possessed on the north of the river Arnoh, which Sihon King of the Amorites took from them, they possessed also a tract to the south of the river Arnon, between Edom to the west, and Midian to the east and south. And this they enjoyed all along, after the loss of the other part of their country. The chief city of the Moabites in this country was Ar, called by the Greek writers Areopolis, and thought by them to have been so named from their worshipping the God of war, called by the Greeks Ἄρης, *Ares*, by the Latins *Mars*. But the likeness between the Hebrew word *Ar* and the Greek word *Ares* seems to be the only foundation

PART II. foundation for this etymology. This city, we are told by Euſebius and Jerom, was alſo called Moab, from Moab the father of the Moabites. It is alſo ſaid by writers to be otherwiſe called Rabba, and to be the ſame that occurs in the Geography of Ptolemy under the name of Rhalmathum. Some take this city Ar to have been the ſame with Aroer; but the contrary opinion is the moſt probable; foraſmuch as Aroer was given to the tribe of Gad, and ſo on the north ſide of the river Arnon; whereas Ar was all along inhabited by the Moabites, and ſo was ſituated on the ſouth ſide of the ſaid river.

14. Several places lying between the river Arnon and Jordan, and ſo belonging to the Iſraelites, on what account aſcribed to the Moabites in Scripture.

It is farther here to be remarked, that after the captivity of the ten tribes, and ſo of the tribes of Reuben and Gad, that were poſſeſſed of the country between the river Arnon and Jabbok, the Moabites repoſſeſſed themſelves of ſeveral places on the north of the river Arnon. Whence it is, that in the prophecies againſt Moab we find mention made of Heſhbon, and ſeveral other places, once belonging to the Reubenites and Gadites, as belonging then to the Moabites. Not but that even in the writings of Moſes we find the plain on the eaſt of Jordan, called the plains of Moab, namely, as appertaining once to the Moabites, and ſo retaining their old name.

15. Of the kingdom of Sihon.

Having ſaid thus much of the country of the Ammonites and Moabites, I need ſay no more as to the kingdom of Sihon, than that it lay from ſouth to north, between the river Arnon, which bounded it from the Moabites, and the river Jabbok, which bounded it from the kingdom of Og; and from eaſt to weſt, between the mountains or hills, which parted it from the Ammonites, and the river Jordan, which parted it from the land of Canaan. The capital city of this kingdom was Heſhbon, of which more in the tribe of Reuben, §. 17.

16. Of the kingdom of Og.

To the north of the river Jabbok lay the kingdom of Og, reaching as far northwards as to mount Lebanon, or that part of it which was particularly called mount Hermon; and from eaſt to weſt, between the hills of Gilead and the river Jordan. It is alſo called the kingdom of Baſhan, whence

whence came the Greek word Batanea, denoting likewiſe theſe parts in after-ages. As it is remarked in Scripture for its high hills, and great oaks; ſo alſo is it for its good breed of cattle, and good paſturage, Pſal. lxviii. 15. Iſai. ii. 13. Deut. xxxii. 14. Pſal. xxii. 12. Ezek. xxxix. 18. Amos iv. 1, &c. The capital cities of this kingdom were Aſhtaroth and Edrei; of the former we have ſpoken already, of the latter we ſhall ſpeak in the half tribe of Manaſſeh. CHAP. III.

17. Of the tribe of Reuben, and the city Heſhbon.

Moſes having conquered Sihon and Og, and ſo made the Iſraelites maſters of all the country *on the eaſt of Jordan, from the river of Arnon unto mount Hermon*, Deut. iii. 8. he divided it among the two tribes of Reuben and Gad, and the half tribe of Manaſſeh. To the Reubenites he gave the ſouthern, or rather the ſouth-weſt part of this country, ſo that the Reubenites were bounded to the ſouth with the river Arnon, to the weſt with Jordan, to the north and eaſt with the tribe of Gad. In this tribe ſtood Heſhbon, the capital city of the kingdom of Sihon, who is therefore ſtyled, Deut. ii. 26, &c. *King of Heſhbon*, and is expreſsly ſaid, Joſh. xiii. 10. *to have reigned in Heſhbon*. Though it appertained to the tribe of Reuben, yet it ſtood in the confines of the tribe of Gad, as appears from comparing Joſh. xiii. 17. with ver. 26. For as it is in the former verſe reckoned among the cities given to the Reubenites, ſo in the latter verſe the coaſt of the Gadites is ſaid to be *from* Heſhbon *unto* Ramath-mizpeh, &c. It was remarkable for its excellent *fiſh-pools*, which are taken notice of Cant. vii. 4. After the carrying away of the ten tribes into captivity, it was repoſſeſſed by the Moabites; whence in the Prophecies both of Iſaiah and Jeremiah, If. xv. xvi. Jer. xlviii. xlix. againſt Moab, we have frequent mention made of it. It was, whilſt in the hand of the Iſraelites, a Levitical city, i. e. one of the cities ſet apart for the Levites to dwell in. It continued a great and noble city till the days of Euſebius and Jerom, being by the Greeks called Eſbus; and it was ſituated, as we are told by theſe writers, on the hills over-againſt Jericho, at about twenty

PART II. twenty miles diſtance from the river Jordan. It was in their days reckoned a city of Arabia, under which name was then comprehended a good part of Peræa, or the country beyond Jordan. The other remarkable cities of this tribe ſhall be taken notice of, as they occur in the ſeries of the ſacred Hiſtory.

18. Of the tribe of Gad. The tribe of Gad was bounded with the river Jordan to the weſt, with the half tribe of Manaſſeh to the north, with the Ammonites to the eaſt, and with the tribe of Reuben to the ſouth.

19. Of the half tribe of Manaſſeh, on the eaſt of Jordan. The half tribe of Manaſſeh, that lay eaſt of Jordan, was bounded with the tribe of Gad to the ſouth; with the ſea of Cinnereth, (afterwards called the lake of Geneſaret, and the ſea of Galilee,) and the courſe of the river Jordan from its head to the ſaid ſea, (which courſe is ſometimes ſtyled the Upper Jordan, ſometimes the Leſſer Jordan,) to the weſt; with mount Lebanon, or more peculiarly mount Hermon, to the north and north-eaſt; and with the mountains of Gilead to the eaſt.

20. A remark concerning the mid border between the tribe of Gad, and half tribe of Manaſſeh; and the method obſerved as to the cities of each tribe. It is evident from Joſh. xiii. 26, 30. that Mahanaim was in the confines of the tribe of Gad, and the half tribe of Manaſſeh, which we are here ſpeaking of; and it is evident, v. 27. that the tribe of Gad reached *unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſtward.* So that the boundary between theſe two diviſions muſt paſs from the ſaid edge of the ſea of Cinnereth to Mahanaim. As for the remarkable places lying within theſe two diviſions, I judge it beſt to defer taking notice of them, till we come, by following the thread of the ſacred Hiſtory, to thoſe occurrences for which they are remarkable. And the ſame method I ſhall obſerve as to the cities or towns lying in the tribes on the weſt ſide of Jordan.

21. Of the city and wilderneſs of Kedemoth. But, according to this method, it will be requiſite to take notice here of ſuch places as are mentioned in the hiſtory of the conqueſt of the two kingdoms of Sihon and Og. We read then, Deut. ii. 26. that *Moſes ſent meſſengers out of the wilderneſs of Kedemoth, unto Sihon king of Heſhbon, with words of peace.* Now as it is clear from the circumſtances

cumſtances of the ſacred Hiſtory mentioned in that chapter, that this wilderneſs lies near the river Arnon; ſo Joſh. xiii. 18. we have among the cities given to the Reubenites one named Kedemoth, from which therefore, as lying within or near it, this wilderneſs in all probability took its name. As this wilderneſs lies on the river Arnon, ſo it lies along that which was the eaſtern coaſt of the country beyond Jordan. For as the extent of this country from north to ſouth is deſcribed, Judg. xi. 22. to be *from Arnon even unto Jabbok*; ſo the extent of it from eaſt to weſt is there deſcribed to be *from the wilderneſs even unto Jordan.* Where by the *wilderneſs* is probably meant the wilderneſs of Kedemoth. CHAP. III.

22. Of Jahaz.

Sihon rejecting *the words of peace* ſent him by Moſes, and refuſing to give the Iſraelites paſſage through his country, gets an army together, *and went out againſt Iſrael into the wilderneſs; and he came to Jahaz, and fought againſt Iſrael.* It is evident hence, that Jahaz lay near, if not in, the wilderneſs of Kedemoth, from which the Iſraelites had ſent their ambaſſadors to Sihon; and agreeably we find, Joſh. xiii. 18. among the cities of the Reubenites, one named Jahaza, (which we need not doubt but was the ſame with Jahaz,) and named juſt before Kedemoth; from which the wilderneſs took its name. So that hence it may be reaſonably inferred, that this Jahaz lay in the eaſtern or ſouth-eaſt part of the tribe of Reuben, not far from Kedemoth.

23. Of the city Edrei.

The Iſraelites having conquered Sihon, *they went up by the way to Baſhan:* whereupon *Og came out againſt them to battle at Edrei,* Deut. iii. 1. It is probably thought, that this Edrei lay in the ſouthern part of the kingdom of Og; and this is confirmed in that it is joined, ver. 10. with Salchah, which plainly lay there, as appears from 1 Chron. v. 11. For the ſouth part of the kingdom of Og was that which was next to the Gadites. Euſebius and Jerom ſuppoſe it to be the ſame that was in their time called Adara, and was then a conſiderable city of what was then called Arabia, lying at the diſtance of four and twenty miles from

PART II. from Boſtra; (for which is corruptly read in Jerom's verſion Oſdra;) whereby may be underſtood either Boſtra, a city of Arabia, mentioned by Ptolemy and others, or elſe Aſhtaroth-Carnaim. For whereas, Joſh. xxi. 27. mention is made of Beeſh-terah, as a Levitical city in Baſhan, inſtead thereof, 1 Chron. vi. 71. Aſhtaroth is mentioned. And the words, ſetting aſide B, are written both much alike in the Hebrew; and Beeſh-terah may be eaſily moulded by the Greeks into Beſtra or Boſtra.

24. Of the difference between Argob, and Baſhan, and Gilead.

Og being totally defeated, we read, Deut. iii. 4. that the *Iſraelites took all his cities, all the region of Argob, the kingdom of Og in Baſhan.* It is controverted among writers, whether Argob and Baſhan were equivalent terms, or quite diſtinct, or whether the former denoted only ſome part of the country denoted by the latter. Now this matter may, I think, be cleared from ver. 13, 14, 15. for here Moſes ſaith, *I gave unto the half tribe of Manaſſeh all the region of Argob, with all Baſhan.—Jair the ſon of Manaſſeh took all the country of Argob,—and I gave Gilead unto Machir.* Here in ver. 13. the *region of Argob* ſeems plainly to be ſpoken of as a part of Baſhan; and ver. 14, 15. the *region of Argob* is ſaid to be given unto Jair, and Gilead unto Machir; ſo that theſe two together ſeem to have made up the country, or at leaſt the kingdom of Baſhan. As to the particular ſituation of theſe two tracts, viz. Argob and Gilead, it is evident enough, that Gilead properly ſo called was the tract, wherein lies the mount or hills of Gilead; and conſequently, that the remaining tract of the kingdom of Og was that called the region of Argob, which therefore lay to the north of the other.

25. Of Pethor, the city of Balaam.

The king of Moab being terrified at the great ſucceſs the Iſraelites had againſt the two kings of the Amorites, Sihon and Og, he ſends for a famous diviner of thoſe times, called Balaam, who lived at Pethor, which lay in Aram, as we read Deut. xxiii. 7. whereby is to be underſtood, that part of Aram which was more peculiarly ſtyled Aram-naharaim, or Meſopotamia, as we are expreſsly told. Deut. xxiii. 4. Balaam being met by Balak the king of Moab

Moab at the utmoſt coaſt of his kingdom, is brought to the king to Kirjah-huzoth; then on the morrow *to the high places of Baal,* (Num. xxii. 39, 41.) then *into the field of Zophim,* then *to the top of Peor,* Num. xxiii. 14, 28. Of theſe places, Kirjath-huzoth and the field of Zophim being only mentioned here, nothing more can be ſaid of them, than that they lay in the country of Moab, in that part of it which lay next to the tribe of Reuben. As for the *high places of Baal,* it is in Hebrew Bamoth-baal; and therefore probably the hills that lay near Bamoth before mentioned, ch. ii. §. 12. CHAP. III.

26. Of Peor, and Baal-Peor.

As for Peor, it is thought to be a part of the mountains Abarim. Upon this mount there ſeems to have ſtood the temple of an idol, called thence Peor or Baal-Peor. By partaking of the ſacrifices offered to this idol, and worſhipping it, the Iſraelites greatly provoked God, whilſt they lay encamped at Shittim, Num. xxv. 1—5.

27. Of the Midianites.

In ver. 17, 18. of this chapter, we find God commanding the Iſraelites to vex the Midianites, and ſmite them. Now theſe Midianites, as has been obſerved, Part I. of this Geography of the Old Teſtament, ch. xi. were deſcendants of Midian, one of the ſons of Abraham by Keturah; and who together with his other brethren were ſent away from Iſaac, during the life of Abraham, *eaſtward unto the eaſt country,* namely, into the parts of Arabia lying to the eaſt of Canaan, eaſt of that part of Canaan where Abraham then ſojourned, which was the moſt ſouthern part adjoining to Beerſheba. Accordingly, in proceſs of time, we find the Midianites ſettled next to the Moabites, namely, to the eaſt or ſouth-eaſt of them. And we find ſome colonies of them ſettled elſewhere, near to the Red ſea, and mount Sinai or Horeb, in the times of Moſes; who fled out of Egypt into this land of Midian, Exod. ii. 15. and married Zipporah, the daughter of Jethro, or Reuel, the prieſt or prince of Midian, a city and country thus lying near the Red ſea. A branch of theſe Midianites near the Red ſea were the Kenites; ſome of which turned proſelytes, and dwelt with the Iſraelites in the

PART II. the land of Canaan: of which race was undoubtedly Heber the Kenite, the huſband of Jael, who ſlew Siſera. The reſt continued mingled with the Amalekites, till the time of Saul. But the Midianites here mentioned in Num. xxv. were thoſe adjoining to the Moabites, and who oppoſed the Iſraelites after the death of Barak, as we read in the book of Judges. And ſo much for the geographical part of the hiſtory of Moſes.

CHAP.

CHAP. IV.

Of the Conqueſt of the Land of Canaan, under the conduct of Joſhua.

MOSES being dead, by the commandment of God Joſhua ſucceeds him, as leader in chief of the Iſraelites; and prepares to paſs over the river Jordan. Hereupon *he removed from Shittim* (where the Iſraelites had encamped for ſome time) on the morrow after the two ſpies returned, that he had ſent from thence to Jericho, *and came to Jordan*, Joſh. iii. 1. And after three days ſtay there, proper directions being given, the *Iſraelites paſſed over Jordan right againſt Jericho, on dry ground; the waters which came down from above*, i. e. from the upper part of the ſtream, *ſtanding and riſing up upon an heap very far*, i. e. for a long way together, namely, as far as *from the city Adam* (or Adom, which is only here mentioned, and ſaid to be) *beſide Zaretan*. 1. The Iſraelites decamp from Shittim, and pitch near Jordan.

This latter place is mentioned twice more in Scripture, viz. 1 Kings iv. 12. and vii. 46 from which two places it appears, that it lay not far from Succoth, (of which we have ſpoken in the firſt Part,) and Bethſhean, (of which we ſhall ſpeak hereafter,) and ſo not far from the ſouthern part of the ſea of Galilee. 2. Of Zaretan.

The Iſraelites having croſſed Jordan, and the prieſts that bare the ark of the covenant of the Lord being come out of the channel of the river, the waters thereof returned unto their place. The place where they encamped was called Gilgal, becauſe here circumciſion was renewed. For *all the people that came out of Egypt were circumciſed; but all the people, that were born in the wilderneſs by the way, as they came forth out of Egypt, them they had not circumciſed.* Wherefore upon this renewing of circumciſion, *the Lord ſaid unto Joſhua: This day have I rolled away the reproach of Egypt* (i. e. uncircumciſion) 3. Of Gilgal.

PART II. *from off you: wherefore the name of the place is called Gilgal* (i. e. rolling) *unto this day.* Joſh. v. 2—9. Here it was that Joſhua pitched the twelve ſtones, which were taken up out of Jordan, by one man of every tribe. And here the people abode, till they were whole again, after their having been circumciſed; and here they celebrated the Paſſover: laſtly, here the people ate of the old corn of the land, on the morrow after the Paſſover; and here on the morrow after that the manna ceaſed. It has been already obſerved, that it is expreſsly ſaid, Joſh. iii. 16. that the Iſraelites paſſed over *Jordan right againſt Jericho;* and it is expreſsly ſaid, Joſh. iv. 19. that they *encamped in Gilgal in the eaſt border of Jericho.* Whence it is plain, that Gilgal muſt be ſituated between Jordan and Jericho. And ſince Joſephus[c] tells us, that Jericho was ſixty furlongs diſtant from Jordan, and that the camp of Gilgal was fifty furlongs diſtant from the ſame river; hence it follows, that Gilgal was ten furlongs from Jericho eaſtward; that is, according to the common computation of eight furlongs to one mile, a mile and a quarter. But it is obſerved by ſome learned men, that five of the furlongs uſed by Joſephus do make up an Italian mile; and ſo the diſtance between Gilgal and Jericho will be juſt two miles. And this exactly agrees with what St. Jerom ſaith, when he tells us, that the place was ſhewn in his days at two miles diſtance from Jericho, and was had in very great veneration by the inhabitants of that country.

4. Of Jericho. The Iſraelites being recovered of the ſore made by circumciſion, and fit for action, the firſt city that was taken by them was Jericho, which lay neareſt to them. It was delivered into their hands after a miraculous manner, *the wall falling down flat, ſo that the people went up into the city, every man ſtrait before him; and they took the city.* I have ſpoken of this city already in the firſt Part of my Geography of the New Teſtament, chap. vi. §. 14. To what is there ſaid I ſhall only add from Euſebius, that the city built by Hiel the Bethelite, and which was honoured

[c] Antiq. b. v. c. 1. And the War of the Jews, b. v. c. 4.

with

with our Saviour's preſence, and mentioned in the Goſpel hiſtory, was deſtroyed for the treachery of its inhabitants, during the ſiege of Jeruſalem by the Romans; and that the city ſtanding in his days was a third city, built after the ſiege of Jeruſalem, and, as it ſeems, not in the very ſame place where either of the two former had been built. For he tells us, that the ruins of both the former were ſtill ſhewn. It is ſometimes in Scripture called, *the city of Palm-trees*, from the plenty of theſe trees, or the excellency of them above others, in the territory of this city. CHAP. IV.

5. Of the valley of Achor.

Old Jericho being taken and deſtroyed, Joſhua having firſt informed himſelf of the ſtrength of Ai, ſent about two or three thouſand men againſt it, as judging them ſufficient to take the place, according to the information he had received. But this party of the Iſraelites being worſted by the men of Ai, contrary to expectation, hereupon Joſhua addreſſes himſelf to God in the moſt humble manner; who acquaints him, that the reaſon why the party he had ſent againſt Ai had not met with their expected ſucceſs was, becauſe ſome of the *Iſraelites had ſinned*. Hereupon a ſcrutiny being made by lot, Achan was diſcovered to be the offender, and hereupon he together with his ſons and daughters, &c. were put to death in the valley of Achor, ſo called from the *trouble* brought upon the Iſraelites by the ſin of Achan, as appears from chap. vii. ver. 26. compared with chap. vi. ver. 18. for the Hebrew word Achor denotes *trouble*. It is evident enough, from the circumſtances of the hiſtory, that this valley lay not far from Jericho; and Joſh. xv. 7. we read that it lay in the north border of the tribe of Judah.

6. Of Ai, or Hai.

The wrath of God being turned away by the puniſhment of the offenders, Joſhua marches a ſecond time againſt Ai, and takes it by ſtratagem, and burns it. We have this place mentioned in the hiſtory of Abraham, who, both before and after his going into Egypt, pitched his tent between Bethel and Hai or Ai: for the place is written the ſame way in the Hebrew text, though it is written thus differently in our tranſlation. It appears both from

PART II. Gen. xii. 8. and Joſh. vii. 2. and viii. 9. that this city Ai lay to the eaſt of Bethel; and that it was not far from Bethel, may be gathered from Joſh. viii. 17. though Euſebius and Jerom had not told us ſo; who add, that in their time there were ſhewn ſome ſmall remainders of the ruins of it. Maſius tells us, that Ai was three leagues from Jericho, and Bethel one league from Ai.

7. Of Beth-aven.

In Joſh. vii. 2. we read that Ai was *beſide Beth-aven, on the eaſt ſide of Bethel.* Whence it ſeems clearly enough to follow, that Beth-aven there was a diſtinct place from Bethel, though not far from it. It lay in the north border of the tribe of Benjamin, as appears from Joſh. xviii. 12. For the wilderneſs of Beth-aven there mentioned was in all probability ſo called, from this Beth-aven mentioned chap. vii. ver. 2. It is true indeed, that the prophet Hoſea does elegantly call Bethel, on the account of Jeroboam's placing there one of the golden calves, and of the idolatrous worſhip performed thereto, by the name of Beth-aven; and this ſeems to be the occaſion that ſome have thought there was no other Beth-aven, but Bethel.

8. The cities of the Gibeonites, or in ſubjection to, or in confederacy with the Gibeonites.

The Gibeonites being terrified at what had befallen Jericho and Ai, obtained by a trick a league from Joſhua and the Iſraelites, ſending men as ambaſſadors to Gilgal, who were ſo equipped, as if they had come from a very far country. The league being made and ſworn to, the Iſraelites quickly became ſenſible how they had been impoſed upon. For *at the end of three days, after the league was made, they heard that they were their neighbours; and they came unto the cities of the Gibeonites on the third day*, (viz. after they had heard ſo.) *Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.* Joſh. ix. 16, 17.

9. Of Gibeon.

As for Gibeon, we learn, Joſh. x. 2. that it was *a great city, greater than Ai.* Euſebius and Jerom tell us, it was the metropolis of the Hivites, and a regal city: but we no where read in Scripture of the king of Gibeon; and in the text laſt cited it is ſaid to be *as one of the royal* (or regal) *cities.* Whereby ſeems to be implied, that it was

not

not a regal city, but however was as conſiderable a city as the regal cities were. Euſebius further tells us, that it was a town or village in his time, ſtill going under its old name, being four miles weſtward from Bethel. CHAP. IV.

10. Of Chephirah.

That Gibeon was a city of principal note, further appears from that it had the other cities, mentioned Joſh. ix. 17. either ſubject to it, or confederate with it. Of which cities we have nothing more remarkable of Chephirah, than what is here ſaid of it.

11. Of Beeroth.

Beeroth lay, as we are told by Euſebius and Jerom, under the hill Gibeon, i. e. under the hill whereon ſtood Gibeon; being a town or village in their days, lying in the road from Ælia or Jeruſalem to Neapolis, (or Sichem,) at ſeven miles diſtance from Jeruſalem. They were of this town that killed Iſhboſheth, the ſon of Saul, and cutting off his head, brought it to David to Hebron; who ordered the murderers to be themſelves ſlain, 2 Sam. iv. Mr. Maundrell, who ſeems to take this place to be the ſame with Beer, whither Jotham fled from Abimelech, Judg. ix. 21. tells us, that it enjoys a very pleaſant ſituation, on an edge declining ſouthwards. At the bottom of the hill it has a plentiful fountain of excellent water; from which it has its name. At its upper ſide are remains of an old church, built by the Empreſs Helena.

12. Of Kirjath-jearim.

The laſt place Kirjath-jearim is frequently mentioned in the ſacred hiſtory. It appertained afterwards to the tribe of Judah, and it lay in the confines of that tribe and the tribe of Benjamin, being nine miles diſtant from Jeruſalem in the road thence to Dioſpolis, i. e. Lydda. In this place the ark of the Lord abode for twenty years, namely, from the time that it was ſent away out of the land of the Philiſtines, to the time it was removed hence by king David, 1 Sam. vii. compared with 1 Chron. xiii. Of this city was Uriah, a prophet ſlain by Jehoiakim, as we read, Jerem. xxvi. 20, &c.

13. Five kings war againſt Gibeon, which is relieved by Joſhua.

The king of Jeruſalem, underſtanding that the Gibeonites had made peace with the Iſraelites, ſends to the king of Hebron, to the king of Jarmuth, to the king of Lachiſh,

PART II. chiſh, and to the king of Eglon, to come and with their joint forces to fall upon the Gibeonites. Accordingly theſe five kings go together and encamp before Gibeon; the inhabitants whereof preſently diſpatch away meſſengers to Joſhua at Gilgal, to give him notice of their condition, and to deſire ſuccour without delay. Hereupon Joſhua marches all night from Gilgal to their relief; and falling upon the army of the confederated kings, *ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goes up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.*

14. Of Beth-horon. There is expreſs mention made in Scripture of two Beth-horon's: for 1 Chron. vii. 24. we are told, that a woman of the tribe of Ephraim, by name Sherah, *built Beth-horon the nether and the upper.* It is accordingly agreed among writers, that they both lay within the bounds of the tribe of Ephraim. But it is not agreed, in what part of the tribe each lay; ſome placing Beth-horon the upper in the northern border of the tribe, and Beth-horon the nether in the ſouthern border; whilſt others place them nearer one to another, and both in the ſouth border. Certain it is, that the Beth-horon mentioned in this action of the Iſraelites muſt lie in the ſouth border of the tribe of Ephraim, as being adjoined to the tribe of Benjamin, wherein Gibeon ſtood. It is alſo plain, that this Beth-horon ſtood on a hill; which, as the Canaanites fled from Gibeon, they went up; whence it is ſaid, Joſh. x. 10. that *the Lord chaſed them along the way that goes up to Beth-horon.* But from Beth-horon to Azekah the way lay down the hill on another ſide; whence ver. 11. it is ſaid, that as the Canaanites were *in the going down* (namely, of the hill) *of Beth-horon, the Lord caſt down great ſtones upon them, unto Azekah.*

15. Of Azekah. This Azekah is expreſsly reckoned among the cities of the tribe of Judah, Joſh. xv. 35. and this ſituation thereof agrees very well with the circumſtances of this action. For, to ſay no more, we find it in the forecited text named together with Jarmuth, the king of which was one of the five

five confederate kings that were conquered. Euſebius and Jerom tell us, that there was a town in their time, named Ezeca, between Eleutheropolis and Jeruſalem; which might be probably enough the ſame with this Azekah, foraſmuch as this lay in thoſe parts. CHAP. IV.

16. Of Ajalon.

Joſhua being very deſirous to purſue the advantage he had obtained over his enemies to the uttermoſt, that no ſtop might be put thereto by the coming on of the night too ſoon upon him, through a divine impulſe of a miraculous faith, he ſaid, *Sun, ſtand thou ſtill upon Gibeon; and thou moon, in the valley of Ajalon. And the ſun ſtood ſtill, and the moon ſtopped, until the people had avenged themſelves upon their enemies.* Joſh. x. 12, 13. Of Gibeon enough has been ſaid already: Ajalon, which is the other place here mentioned, lay in the tribe of Dan, Joſh. xix. 42. and was one of the cities that were given in that tribe to the Levites, Joſh. xxi. 24. But it ſeems, the Danites could not drive out the Amorites from Ajalon, as we read Judg. i. 35.

17. Of Makkedah; as alſo of Eleutheropolis, a place from which Euſebius and Jerom often reckon the diſtances of Scripture places.

Joſhua being acquainted, that the five kings that had fled were hid in a cave at Makkedah, orders them to be ſecured therein, till he had made an end of purſuing the enemy. After which he comes and encamps at Makkedah, and puts the five kings to death. *And that day he took Makkedah,* Joſh. x. 28. which we find reckoned among the cities afterwards given to the tribe of Judah, Joſh. xv. 41. It ſtood, as Euſebius informs us, eight miles to the eaſt of Eleutheropolis; which Eleutheropolis being a place often mentioned by Euſebius and Jerom, as from which they reckon the diſtance of many places mentioned in the Bible, it will be requiſite to obſerve here, once for all, that this city is never mentioned itſelf in the Bible, at leaſt not under that name; and it is ſaid to have been of much later date than the Scripture hiſtory, being not built till after the deſtruction of Jeruſalem. The name imports as much as *the free city*; and it was a conſiderable place in thoſe later times; and accordingly is particularly taken notice of, and its ſituation aſſigned by Ptolemy the

PART II. geographer, as it is ſet down in the tribe of Judah. For though it be not mentioned in the Scripture itſelf, yet I judged it requiſite to inſert this place as to the name, for the reaſon above mentioned, viz. in reſpect of the diſtances of ſeveral Scripture places being reckoned from it by Euſebius and Jerom.

18. Of Libnah. Having taken Makkedah, Joſhua marches with his victorious army unto Libnah, which he likewiſe takes, Joſh. x. 29, 30. This alſo was a city afterwards aſſigned to the tribe of Judah, and probably lying very near Makkedah; whence it is mentioned, Joſh. xv. 42. next after Makkedah. It was alſo a Levitical city, as appears from Joſh. xxi. 13. It was beſieged by Sennacherib king of Aſſyria, in the days of Hezekiah, 2 Kings xix. 8. Euſebius and Jerom tell us, that it was a town or village in their time, lying within the diſtrict of Eleutheropolis.

19. Of Lachiſh. From Libnah Joſhua marched unto Lachiſh, and encamped againſt it, and took it the ſecond day, Joſh. x. 31, 32. The king of this city was one of the five that joined their forces againſt the Gibeonites. There is frequent mention made of it in the ſacred hiſtory. It was one of the places beſieged by Sennacherib king of Aſſyria, in the reign of Hezekias king of Judah: for upon the diviſion of Canaan this city fell to the tribe of Judah, together with the neighbouring cities mentioned in this tenth chapter of Joſhua. It was a town in the days of Euſebius and Jerom, being ſeven miles diſtant from Eleutheropolis to the ſouth.

20. Of Gezer. We read, Joſh. x. 33. that *Horam king of Gezer came to help Lachiſh: and Joſhua ſmote him and his people.* It appears from Joſh. xvi. 3. that this Gezer lay in the ſouth coaſt of the tribe of Ephraim, not far from Beth-horon, between it and the ſea, that is, the Mediterranean ſea. Hence it follows, that it lay at ſome conſiderable diſtance from Lachiſh; and conſequently we may obſerve, that it is ſaid in Joſh. x. 33. only that *Joſhua ſmote the king of Gezer and his people, until he had left him none remaining*; that is, quite deſtroyed all the forces this king brought

brought with him to the relief of Lachiſh: but nothing is ſaid of Joſhua's taking the city of Gezer itſelf, as being at too great a diſtance, and ſo too much out of the way, to march againſt at preſent. Indeed this ſeems to have been a very ſtrong place, and to have held out againſt the Iſraelites till the reign of Solomon: for we read, 1 Kings ix. 16. that *Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it for a preſent unto his daughter, Solomon's wife.* And in the following verſe we read, that Solomon rebuilt it together with Beth-horon the nether, and ſome other places. It was ſtanding in the days of Euſebius and Jerom, being then a town called Gazara, four miles from Nicopolis (i. e. Emmaus) to the north. CHAP. IV.

21. Of Eglon.

From Lachiſh Joſhua paſſed with his army to Eglon, and took it on that day, Joſh. x. 34, 35. The king of this city was another of the five kings above mentioned. The city lay not far from Lachiſh, as may be gathered, not only from the circumſtances here mentioned, but alſo from its being mentioned with Lachiſh, Joſh. xv. 39. where it is reckoned among the cities aſſigned to the tribe of Judah. Euſebius and Jerom tell us, that it was a very large town in their days, diſtant twelve miles from Eleutheropolis to the eaſt: but then theſe writers take Eglon to be the ſame with Adullam; whereas they are apparently diſtinguiſhed, Joſh. xv. 35, 39.

22. Of Debir, and its ſeveral names.

From Eglon Joſhua marched unto Hebron, and took it. The king of this city was another of the five kings above mentioned. There having been frequent mention of this place in the hiſtory of Abraham, I need ſay no more of it here, than what is already ſaid in the firſt Part. From Hebron therefore Joſhua returned and marched to Debir, and took it, Joſh. x. 36—39. This Debir is called by two other names in this book of Joſhua. For Joſh. xv. 15. we are told, that *the name of Debir before* (i. e. in former times) *was Kirjath-ſepher;* and ver. 49. among the cities aſſigned to the tribe of Judah, we have mention made of *Kirjath-ſannah, which* (as is there added) *is Debir.* Now the word

PART II. word Kirjath denotes the ſame as *the city*; and hence we have it in the beginning of the names of ſeveral places, as Kirjath-arba, otherwiſe called Hebron, Kirjath-jearim, &c. The word Sepher in the Hebrew tongue denotes *a book*: whence ſome conjecture that this was an old academy of the Canaanites. Others conjecture it to have rather been the place, where their archives or old records were kept. The word Debir, whereby it is alſo called, may be applied to either of the foregoing ſenſes. For it is derived from a root, that ſignifies *to ſpeak*; and ſo may be underſtood to import *a ſchool of eloquence*, or *of literature* in general: and the very word Debir uſed as an appellative denotes the *inmoſt* and *moſt ſecret* part of a temple, where the oracles were wont to be ſpoken or delivered, and into which none might enter but the prieſts; and in this acceptation the word is very applicable to the places, where archives are wont to be laid up, they being uſually very *ſecret* places, and ſuch as admittance into is allowed but to peculiar perſons. As for Kirjath-ſannah, which is the third name whereby this city is called, it may be underſtood to denote, either *the city of the Buſh*, as lying among buſhes or thickets, and ſo the more ſecret and retire; or elſe, *the city of Ingenuity* or *Politeneſs*, where the faculties of men's minds are *ſharpened*, (for the root, from which Sannah may be derived, ſignifies *to ſharpen* or *whet*;) and in this ſenſe Kirjath-ſannah may very properly import an univerſity or place of literature. And thus much for the import of the ſeveral names given to this city.

Of the ſituation of Debir.

23. As to the ſituation of this city, all the light we have concerning it is from Joſh. xv. 15, 49. where we have it reckoned among the cities given to the tribe of Judah, and more particularly among ſuch as lay in the ſouthern tract of that tribe, and probably not far from Hebron. And it is obſervable, that in Joſh. x. 38. Joſhua is ſaid to *return to Debir, and fight againſt it*. Where by *returning* is probably denoted, that Joſhua, having carried his conqueſts in theſe ſouthern parts as far as to Gaza, ver. 41.

which

which was the ſouth-weſt angle of the land of Canaan, he then marched back again, and in this his return laid ſiege to Debir, and took it. CHAP. IV.

And this is farther confirmed from what is ſaid ver. 41. viz. that *Joſhua ſmote all* (this ſouth part) *from Kadeſh-barnea, even unto Gaza; and all the country of Goſhen, even unto Gibeon.* For the country of Goſhen (which is the only place here mentioned, that has not been ſpoken of already) is generally by writers placed in the ſouth tract of the tribe of Judah, and that not without ground, ſince Joſh. xi. 16. we find the land of Goſhen mentioned together with and next to the *ſouth country.* And ſince by this very name we find the fruitful tract of Egypt, wherein the Iſraelites ſojourned, frequently called; hence this land of Goſhen within Canaan is thought to have been of the like nature with that in Egypt, that is, very fruitful. Indeed it is evident, that here in Canaan there was a city called Goſhen, and that the country round it was that which is here ſtyled the land or country of Goſhen; whereas we do not find there was any city or town of that name in Egypt. But this hinders not but the city Goſhen in Canaan might be ſo called, as lying in a fat good ſoil. 24. Of Goſhen in Canaan.

Joſhua having thus, *at one time*, i. e. at one expedition, conquered all the ſouthern tract of the land of Canaan, he turns with his army to Gilgal; where it is evident there was a fixed camp of the Iſraelites for a conſiderable time, after their firſt coming on the weſt of Jordan, Joſh. x. 42, 43. After this, the kings in the north parts of Canaan, hearing what ſucceſs the Iſraelites had had in the ſouth parts, joined all their forces together, and came and pitched at the waters of Merom, to fight againſt Iſrael. By the *waters* of Merom are here denoted, as is probably thought by learned men, the lake that lies between the head of the river Jordan and the lake of Geneſareth, and which was peculiarly ſtyled the *Semechonite lake.* It is nothing near ſo large as the lake of Geneſareth, and the tract about it marſhy ground. 25. Of the waters of Merom.

Near

PART II. Near to theſe waters of Merom was ſituated (as is conjectured by the learned) Hazor, the regal city of Jabin,

26. Of Hazor. who was the chief and moſt powerful prince in thoſe parts, ver. 10. and who therefore it was (as we read Joſh. xi. 1.) that ſummoned the other princes in the north of Canaan to come and join him with their forces. Which accordingly they did, and ſo encamped all together, near the waters of Merom, or the Semechonite lake. But being all entirely routed by the Iſraelites, Joſhua took Hazor, and alſo burnt it, and put the king thereof to the ſword. He took alſo the cities of the other kings, and killed the kings, but did not burn any of the cities but Hazor.

27. Of Madon. The other cities, the kings whereof joined Jabin king of Hazor, and which are particularly ſpecified, are the cities of Madon, Shimron, and Achſhaph. As to the former of theſe, Madon, it is never mentioned in Scripture, but in relation to this fight, and then but barely named, ſo that nothing more particular can be ſaid of its ſituation, Joſh. xi. 1. and xii. 19.

28. Of Shimron. Shimron here is doubtleſs the ſame with Shimronmeron, whoſe king is reckoned among the one and thirty kings ſlain by Joſhua, chap. xii. eſpecially ſince the king hereof is mentioned together with the kings of Madon, Hazor, and Achſhaph. It is alſo ſcarcely to be doubted but this is the ſame with Shimron, reckoned among the cities given to the tribe of Zebulun, chap. xix. ver. 15.

29. Of Achſhaph. Achſhaph is mentioned only chap. xi. ver. 1. and chap. xii. ver. 20. and chap. xix. ver. 25. In the two former it is mentioned in reference to the fight before ſpoken of; in the latter place it is reckoned among the cities aſſigned to the tribe of Aſher.

30. Of Cinneroth, and the ſea of Cinneroth. Beſides the kings of the cities already ſpecified, we are told that Jabin ſent to the kings of the plains ſouth of Cinneroth, in the borders of Dor on the weſt; chap. xi. ver. 2. Now Cinneroth was an ancient city, that ſtood on the ſea of Galilee, and from which, as being of principal note, that ſea is frequently ſtyled in the Scripture of

the

the Old Teſtament, the ſea of Cinneroth. And perhaps from this old word Cinneroth or (as it is ſometimes written) Cinnereth, might be framed the word Geneſaret; the ſea of Cinnereth being the ſame that is called the lake of Geneſaret in the New Teſtament. CHAP. IV.

31. Of Dor.

Dor was a conſiderable city on the coaſt of the Mediterranean ſea; whence it gave name to the country round about it. It was given to the half tribe of Manaſſeh on this, i. e. the weſt ſide of Jordan. Euſebius and Jerom tell us, that it lay between Ceſarea of Paleſtine (which is ſimply called Ceſarea in the New Teſtament) and Tyre; and Jerom adds, that it lay at the diſtance of nine miles from Ceſarea, and was gone quite to decay in his time, ſo as to be uninhabited.

32. Of the land of Mizpeh.

In ver. 3. of this eleventh chapter we read, that *Jabin ſent to the Hivite under Hermon, in the land of Mizpeh*; and ver. 8. that the Iſraelites ſmote theſe Canaanites, and *chaſed them unto Great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eaſtward.* The land of Mizpeh here mentioned does denote the tract of mount Gilead, otherwiſe called Mizpeh, as we learn from the ſtory of Jacob and Laban, Gen. xxxi. 49. And ſo the valley of Mizpeh here ſpoken of muſt denote ſome valley adjoining to mount Gilead. In like manner, the word Gilead is frequently uſed to denote the whole tract of the ſame mountain with the adjacent country, as far as to mount Hermon, which together with mount Halak and Seir are only branches of mount Lebanon; and ſhall be more peculiarly taken notice of, when we come to ſpeak of mount Lebanon.

33. Of Miſrephoth-maim.

Zidon is frequently mentioned in the New Teſtament, and ſo deſcribed in the geography thereof. Near to this do writers agree in placing Miſrephoth-maim, which word is underſtood by ſome appellatively, ſo as to denote *ſalt-pits*; others render it *burnings of waters*, and underſtand it of ſand dug out of this place, and melted down by the heat of fire, for to make glaſs withal. They are led into

PART II. into this opinion, becauſe this country abounds with ſand fit for this purpoſe.

34. Of Jarmuth. The eleventh chapter of Joſhua concludes with telling us, that *there was none of the Anakims left in the land of Iſrael; only in Gaza, and in Gath, and in Aſhdod*, ver. 22. Gaza and Aſhdod (this laſt being the ſame with Azotus in the New Teſtament) have been ſpoken of already; and Gath I ſhall have a more fit occaſion to ſpeak of hereafter. I ſhall proceed therefore to take notice here of thoſe cities of the one and thirty kings, mentioned in the next chapter as ſlain by the Iſraelites, that have not yet been ſpoken of. And the firſt of this ſort is the city of Jarmuth, ver. 11. For though mention is made, chap. x. of the king of Jeruſalem's ſending to the king of Jarmuth, yet no particular account is there given of the Iſraelites taking the city of Jarmuth: for which reaſon it was not particularly ſpoken of before. It was then one of the cities given to the tribe of Judah, chap. xv. ver. 35. and, as Euſebius and Jerom tell us, about four miles from Eleutheropolis; but in another place, under the name of Jermus, (which was probably the ſame with Jarmuth,) the diſtance of it from Eleutheropolis is by both the aforementioned writers aſſigned to be ten miles; which for ſome reaſons is thought by writers to be the trueſt.

35. Of Geder. The king of Geder was another of the kings ſlain by the Iſraelites, and whoſe city has not been yet ſpoken of. And indeed it is no where elſe mentioned in the ſacred hiſtory, exactly under the ſame name. But it is very probable, that this Geder is the ſame either with Gederah, or Gederoth, or Gedor, all diſtinctly mentioned, Joſh. xv. 36, 41, 58. as lying in the tribe of Judah; but which of theſe it is, cannot be determined.

36. Of Hormah. Another city to be here taken notice of is Hormah, a city firſt aſſigned to the tribe of Judah, as appears from chap. xv. ver. 30. but afterwards given to the tribe of Simeon, as we read, chap. xix. 4. Hence it follows, that it lay in the ſouth border of the land of Canaan, and there-

fore

fore may very well be the ſame place which we had men- CHAP. IV.
tion of in the journeys of the Iſraelites from Egypt; and which was at firſt ſo named by the Iſraelites from the defeat the Iſraelites received from the Amalekites in the neighbourhood thereof, Num. xiv. 45. Which name was afterwards confirmed by an overthrow given by the Iſraelites in the ſame parts to Arad, a Canaanite king, in this ſouth tract.

From this king Arad, or ſome other of the ſame name, 37. Of Arad.
the city Arad (whoſe king is mentioned next to the king of Hormah as ſlain by the Iſraelites) might probably take its name. It is not to be doubted, but this city lay in the ſouth part of the land of Canaan, not only becauſe of what is ſaid of king Arad, Num. xxi. 1. and xxxiii. 40; but alſo becauſe we read of *the wilderneſs of Judah, which lay in the ſouth of Arad*, i. e. in the ſouth parts of the tribe of Judah about the city Arad, Judg. i. 16.

Among the kings ſlain by Joſhua is alſo the king of 38. Of Adul-
Adullam, a city aſſigned to the tribe of Judah, chap. xv. lam.
ver. 35. It is remarkable in the ſacred hiſtory on account of a cave in the neighbourhood thereof, whereunto David retired, when he withdrew from Achiſh the king of Gath; and whither his brethren and all his father's houſe came to him; and whither every one that was in diſtreſs, or in debt, or diſcontented, gathered themſelves unto him, to the number of about four hundred men, over whom he became captain, 1 Sam. xxii. 1. Euſebius tells us, that it was in his days *a very great town*, about ten miles to the eaſt of Eleutheropolis; and Jerom ſays, that in his days it was *not a ſmall town*.

Another city here to be taken notice of is Tappuah, 39.
chap. xii. ver. 17. We find a city of this name mentioned Of Tap-
among the cities of the tribe of Judah, chap. xv. ver. 34. puah.
and chap. xvi. 8. and xvii. 8. we find alſo a Tappuah mentioned, as lying on the border of Manaſſeh, but belonging to the children of Ephraim. It is ſcarcely poſſible to ſuppoſe both theſe to be one and the ſame place; and it is as hard to determine, which of them (ſuppoſing them

two

PART II. two diſtinct places) it was, that had its king ſlain by Joſhua.

40. Of Hepher and Aphek. The city Hepher is here mentioned but ver. 17. of this ſame chapter of Joſhua. And as this city Aphek is mentioned ver. 18. ſo we find a city of that name among them that were given to the tribe of Aſher, chap. xix. ver. 30. There is alſo mention made chap. xv. ver. 53. of a place, called Aphekah, lying in the tribe of Judah. And becauſe there is a very ſmall difference between Aphek and Aphekah, and no other than what is frequently to be obſerved in Scripture hiſtory, in reference to one and the ſame place; hence it becomes uncertain, which is the Aphek, the king whereof was ſlain by Joſhua.

41. Of Laſharon. The king of Laſharon is mentioned next, a name only mentioned here in all the Scripture; unleſs, as ſome conjecture, the firſt ſyllable of it *La* is to be looked on as an article, and ſo the name itſelf be Sharon; which occurs both in the Old and New Teſtament. In the latter we find it mentioned, Acts ix. 35. as a city or town not far from Lydda, and which therefore might be the city, the king whereof was killed by Joſhua. There is alſo mention of a city called Sharon, 1 Chron. v. 16. but this being there attributed to the Gadites, who lived on the eaſt of Jordan, it cannot be underſtood of the Sharon, or Laſharon, which is ſpoken of in this twelfth chapter. Euſebius and Jerom tell us, that all the country from Ceſarea to Joppa was called Saron; and alſo, that the country between mount Tabor and the lake of Tiberias was called by the like name. The country of Sharon is repreſented as a fruitful and pleaſant tract, Cant. ii. 1. and in more than one place of Iſaiah. In the former it is particularly taken notice of on account of its roſes; in the prophecy of Iſaiah it is repreſented as having excellent paſturage.

42. Of Taanach. Taanach, the king whereof was ſlain by Joſhua, is a city, which is ſeveral times mentioned in Scripture. It was given to the half tribe of Manaſſeh, on the weſt of Jordan, and was a Levitical city. Euſebius and Jerom tell us, that there was ſtanding in their time a town of this name,

name, being four miles diſtant from *Legeon*, another town CHAP. IV.
frequently mentioned in the *geographical treatiſe of Euſe-*
bius; but it being not certain where *this Legeon itſelf*
ſtood, thence the diſtances of *other places from it are but*
of little uſe to us. It ſeems probable from Judg. v. 19—
21. that Taanach lay not far from the river Kiſhon, nor
yet from the city of Megiddo, of which next.

Megiddo did alſo appertain to the half tribe of Manaſ- 43.
ſeh on the weſt of Jordan; but the Canaanites continued Of Megiddo.
to dwell in it, being tributary to the Iſraelites, Joſh xvii. do.
11, 12. It was one of the cities rebuilt by Solomon,
1 Kings ix. 15. And it is farther remarkable in the ſacred
hiſtory for the death of two kings of Judah, viz. of Aha-
ziah and Joſias.

Another of the kings ſlain by Joſhua and the Iſraelites 44.
was the king of Kedeſh. There are two diſtinct places of Of Kedeſh.
this name; one lying in the tribe of Judah, Joſh. xv. 23.
and the other lying in the tribe of Nephtali, mentioned
chap. xix. ver. 37. and in ſeveral other places of Scripture.
It is not certainly to be determined, which Kedeſh it was,
the king whereof is mentioned chap. xii. ver. 22. but it is
highly probable that it was Kedeſh-Naphtali, as it is
ſometimes expreſsly called in Scripture by way of diſtinc-
tion from that of the tribe of Judah. The reaſons for this
opinion are theſe two; that Kedeſh of the tribe of Judah
appears throughout the whole Scripture hiſtory to have
been of little note, eſpecially in compariſon to Kedeſh-
Naphtali, which was not only a Levitical city, but alſo
one of the ſix cities of refuge, as appears from chap. xx.
ver. 7. where it is ſtyled *Kedeſh in Galilee in mount*
Naphtali. The other reaſon is, that in this chap. xii. ver.
22. it is named in the midſt of ſeveral other cities, lying in
theſe northern parts of Canaan. Of this town was Barak,
who, by the direction of Deborah the propheteſs, led the
Iſraelites, that vanquiſhed the army of Siſera, a general of
Jabin king of Hazor, Judg. iv. &c.

Jokneam (the king whereof is mentioned next to that 45.
of Kedeſh) was a city near the mountain Carmel, whence Of Jok-
neam.

PART II. it is here ſtyled, ver. 22. Jokneam of Carmel. It lay in the tribe of Zebulun, and was one of the Levitical cities in that tribe.

46. Of Tirzah. The laſt king mentioned in Joſh. xii. is the king of Tirzah, a city frequently mentioned in the ſacred Hiſtory, foraſmuch as it was for a long time the regal city of the kings of Iſrael, after the ten tribes revolted from the houſe of David. Indeed Jeroboam, who was the firſt king of Iſrael, though he dwelt for ſome time at Shechem; yet he ſeems to have, in his latter days at leaſt, fixed his royal reſidence at Tirzah, as may be probably inferred from 1 Kings xiv. 17. And the ſucceeding kings of Iſrael kept their reſidence in the ſame city, till that Omri, having reigned ſix years in Tirzah, built Samaria, and removed the royal ſeat thither, where it continued all along afterwards, till a final period was put to the kingdom of Iſrael. The reaſon, which induced the former kings of Iſrael to make choice of Tirzah for the place of their reſidence, may be very probably gathered from Cant. vi. 4. where we find this expreſſion: *Thou art beautiful, O my love, as Tirzah.* For hence it appears, that Tirzah was a very beautiful, and ſo pleaſant, city to dwell in. But notwithſtanding it was the ſeat-royal of the former kings of Iſrael, and is often mentioned in Scripture; yet there is nothing ſaid any where therein of it, from which the ſituation of it may be with any certainty determined. Nor is any light afforded us herein from Joſephus, Euſebius, or any other good author. So that there can be nothing more produced, than conjecture built upon ſome degree of probability. Since therefore Jeroboam was of the tribe of Ephraim, it is thought that he would be thereby inclined to make choice of a place within his own tribe, for his regal city. And this opinion is thought to be further confirmed from this, that the name Ephraim is frequently uſed in Scripture to denote the whole kingdom of Iſrael, becauſe (among other reaſons) the capital city of the ſaid kingdom was ſituated in that tribe.

There remains ſtill one king more to be ſpoken of, which

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which I have reſerved to this laſt place, (though not mentioned laſt in this twelfth chapter of Joſhua,) partly becauſe he is not ſaid to have been the king of a *city*, as all the others are, but *the king of the nations of Gilgal*, at leaſt as the words are rendered in our Engliſh and other tranſlations; and partly, becauſe one good means to diſcover the true meaning of this expreſſion may be this, to conſider together all the other kings mentioned in this chapter, from ver. 9. to ver. 24. and then to conſider whether any tract remains in the land of Canaan, about Gilgal, wherein none of theſe kings were ſeated, and which conſequently might be denoted by the *nations of Gilgal*. The only king then mentioned near Gilgal in this chapter is the king of Jericho, which lay to the weſt of Gilgal. To the ſouth of Jericho, and ſo of Gilgal, lay the Salt ſea. But to the north of Gilgal, towards and as far as the ſea of Cinneroth or Galilee, is a conſiderable tract, within which it does not appear that there was ſeated any one of the cities, the kings whereof are related here to be ſlain by the Iſraelites. Whence it follows, that by *the nations of Gilgal* may be denoted the inhabitants of this tract. Some take Goim, which we render *the nations*, to be a proper name; and ſo it might be but the name of one city lying on the north of Gilgal. Others ſuppoſe Gilgal to be a corrupt reading for Gelil, and conſequently that by the *nations of Gilgal*, or rather *Gelil*, is denoted the country elſewhere called in Scripture, *Galilee of the Nations* or *Gentiles*. Theſe are the ſeveral chiefeſt opinions; and the reader is left to follow which he pleaſes, nothing of certainty being determinable.

47. Of the king of the nations of Gilgal.

In the following chapters of Joſhua, viz. from chap. xiii. to xxi. incluſively, after a ſhort account of what then remained of the land of Canaan unconquered by the Iſraelites; and a recapitulation of the diviſion of the country beyond Jordan by Moſes between the two tribes of Gad and Reuben, and the half tribe of Manaſſeh; there follows an account of the diviſion of the land of Canaan itſelf between the other nine tribes, and the other half tribe of Ma-

48. Of Shiloh.

PART II. Manaſſeh; of which I ſhall ſpeak diſtinctly in the following chapter of this Treatiſe. I ſhall here proceed with the hiſtory of the book of Joſhua, to the end thereof; and, in relation hereunto, there is nothing to be here remarked in all the forementioned chapters, but the aſſembling of the whole congregation of the children of Iſrael at Shiloh, and ſetting up there the tabernacle of the congregation, which is mentioned chap. xviii. ver. 1. It is to be obſerved, that in this tabernacle was the ark kept. And accordingly we find, that the ark remained here in Shiloh, not only all the remainder of Joſhua's life, but alſo all the times of the judges of Iſrael, to the time of Samuel the prophet, and juſt before the death of Eli the prieſt; as appears from 1 Sam. iv. 3, &c. This place was ſituated in the tribe of Ephraim, about ten or twelve miles from Neapolis, (or Sichem,) in the Acrabatene region, as Euſebius and Jerom inform us. Others tell us, that it lay but two hours travelling from Jeruſalem, and conſequently in the ſouth part of the tribe of Ephraim. Some will have the ark to be placed here by the immediate direction of God, becauſe it is ſaid, Deut. xii. 10, 11. *When ye go over Jordan, and dwell in the land;—then there ſhall be a place which the Lord ſhall chooſe to cauſe his name to dwell there,* &c. But this ſeems rather to be underſtood of Jeruſalem, that being all along in Scripture ſaid to be the place, where God cauſed *his name to dwell*; and the royal Pſalmiſt expreſsly ſays, that God choſe not the tribe of Ephraim, but the tribe of Judah, for an *habitation* for himſelf, Pſal. lxxviii. 67, 68. and cxxxii. 13. The reaſon therefore of placing the ark in the tribe of Ephraim, at firſt, might be no other than this, becauſe Joſhua was himſelf of that tribe; who was to be, during his life, the chief adminiſtrator of the government; and therefore it was but proper for the tabernacle and the ark to be in the ſame tribe. It is further to be remarked here, that, together with the tabernacle and ark, the camp of the Iſraelites was removed from Gilgal to Shiloh, that is, the camp of the ſeven tribes, that had not yet their lots aſſigned them.

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them. For before the removal to Shiloh we find, that only the two tribes of Judah and Ephraim and the half tribe of Manaſſeh had their inheritances allotted them: the deſcription of which therefore is contained in the preceding chapters, viz. xv. xvi. and xvii. Whereas the diviſion of the land among the other ſeven tribes (Benjamin, Simeon, Zebulun, Iſſachar, Aſſer, Nephtali, and Dan) is not related till after the removal to Shiloh, viz. chap. xviii. and xix. In chap xx. and xxi. we have an account of the cities of refuge, and of the Levitical cities, and in chap. xxii. of Joſhua's diſmiſſing the tribes of Reuben and Gad, together with the half tribe of Manaſſeh on the eaſt of Jordan, in order to their return to their own inheritances.

49. Of Timnath-ſerah.

Then chap. xxiii. and xxiv. the book of Joſhua concludes, with giving an account of his exhortation to the Iſraelites before his death, and his renewing the covenant between GOD and them at Shechem; and that he died at the age of an hundred and ten years, and was *buried in the border of his inheritance in Timnath-ſerah, which is in mount Ephraim, on the north ſide of the hill of Gaaſh*, chap. xxiv. ver. 30. We find chap. xix. ver. 50. that this city was given by the Iſraelites to Joſhua, upon his choice thereof, and upon God's direction to them for to gratify ſo worthy a perſon in ſuch his requeſt. It lay in mount Ephraim, i. e. in the mountainous, and ſo the ſouthern part of that tribe, wherein (as we before obſerved) lay alſo Shiloh. As to the expreſſion, *on the north ſide of the hill of Gaaſh*, it is capable of ſeveral ſenſes, either that the city took up the north part of the ſaid hill, or that it lay northwards of the ſaid hill, or that Joſhua was buried on the north part of the hill, or northwards of it. The city is, by a tranſpoſition of two letters in the latter part of the name, otherwiſe called Timnath-heres, Judg. ii. 9. Euſebius and Jerom ſuppoſe this to have been the ſame with Timnath in the tribe of Dan, (mention whereof is made in the hiſtory of Sampſon;) but this muſt be a miſtake, it being expreſsly ſaid in the text above cited, that it

PART II. lay in mount Ephraim. It ſeems probable from Judg. i. 35. that Timnath-ſerah or Timnath-heres lay near to the tribe of Dan, for there we read of *mount Heres in Aijalon* belonging to the children of Dan. But on one part of this mount probably lay Timnath-heres, where the ſepulchre of Joſhua was ſhewn in the days of Euſebius and Jerom.

50. Of Gaaſh. As to Gaaſh, we have it mentioned in Scripture only in reference to Joſhua, and in the catalogue of David's mighty men; among whom was *Hiddai of the brooks* or *valleys of Gaaſh*, 2 Sam. xxiii. 30. which brooks or valleys might be ſo called, as adjoining to the foot of the hill Gaaſh. And thus we have gone through the geographical part of the book of Joſhua, excepting what relates to the diviſion of the land of Canaan among the nine tribes and a half, which we come now to ſpeak of in the chapter following.

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Of the Diviſion of the Land of Canaan, and the Levitical Cities, and Cities of Refuge; as alſo of the more remarkable Mountains or Hills, lying round or within the whole Land of Iſrael.

AS in the book of Joſhua we have an account given us of the conqueſt of Canaan by the Iſraelites, ſo in the ſame we have alſo given us an account of the diviſion of the ſaid country among the Iſraelites. For the better underſtanding of which diviſion, it ſeems requiſite to obſerve here, that the Iſraelites (ſo called, as being the deſcendants of Jacob, otherwiſe named by God himſelf Iſrael) were diſtinguiſhed into twelve tribes, according to the number of the immediate ſons of Iſrael, who are therefore ſtyled the *twelve Patriarchs*, as being the heads of the ſaid tribes. Acts vii. 9. 1. The Iſraelites diſtinguiſhed into twelve tribes.

Now the names of the twelve Patriarchs, according to the order of their birth, were theſe: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Aſher, Iſſachar, Zebulun, Joſeph, and Benjamin. Of theſe Reuben, Simeon, Levi, Judah, Iſſachar, and Zebulun, were born to Iſrael by his wife Leah; Joſeph and Benjamin, by his wife Rachel; Dan and Naphtali, by Bilhah, Rachel's maid; and Gad and Aſher, by Zilpah, Leah's maid. And it is remarkable, that this laſt order (not that of their nativity or birth) is obſerved by Moſes, in naming the Patriarchs, that went down with Jacob into Egypt, Exod. i. 2—4. 2. The names of the twelve tribes.

Of theſe twelve tribes, it pleaſed God to chooſe that of Levi to *miniſter about holy things*, and *to wait at his altar*, and therefore to ordain, that this tribe ſhould *live* or be maintained *of the things of the temple*, and ſhould be *partakers with the altar*; and ſo be freed from the common concerns of life. Hereupon in the diviſion of the land of Canaan, as alſo of the country beyond Jordan, though 3. The twelve tribes, among which the land of Iſrael was divided, how to be reckoned up.

PART II. the whole was divided into twelve parts, according to the number of the tribes, yet not one of theſe twelve parts was allotted to the tribe of Levi. But the two branches of the poſterity of Joſeph, viz. Ephraim and Manaſſeh, were reckoned as two diſtinct tribes, and ſo had diſtinct diviſions allotted them. Whence the twelve tribes, in a geographical ſenſe, or among whom the land of Canaan and the country beyond Jordan were divided, are to be reckoned up thus, according to their geographical order or ſituation, beginning from the ſouth of the land of Canaan, viz. the tribe of Judah, Simeon, Dan, Benjamin, Ephraim, Manaſſeh, (namely, one half of it,) Iſſachar, Zebulun, Aſher, Naphtali, (theſe lay all weſt of Jordan; and to the eaſt of that river, beſides the other half of the tribe of Manaſſeh, lay the two remaining tribes of) Gad and Reuben. Of each of theſe I ſhall ſpeak, in the order wherein they have been here reckoned up.

4. Of the tribe of Judah.

To begin then with the tribe of Judah, the moſt conſiderable, as upon other accounts, ſo eſpecially becauſe our bleſſed Lord was deſcended of it. And it is not to be thought, that it was merely caſual, that, in the diviſion of the land of Canaan, regard was primarily had to this tribe; and that accordingly, in the ſacred hiſtory, the lot which fell to this tribe is firſt taken notice of, namely, Joſh. xv.

5. Its ſouthern border.

In this chapter we are told, ver. 1. that the lot of the tribe of Judah was next *to the border of Edom*, i. e. in the ſouthern part of the land of Canaan. And then from ver 2. to ver. 12. we have the bounds of this tribe ſpecified as to the four quarters of the world. We learn, ver. 2—4. that *the ſouth border thereof was from the ſhore of the Salt ſea*, and more particularly *from the bay* of it *that looks ſouthward*, i. e. from the ſouth part of the Salt ſea, or Aſphaltite lake, which is narrowed into the ſhape of a bay. This was the eaſt end of the ſouth border, which from hence ſtretched itſelf weſtward, *paſſing along to Zin*, (mentioned in the journeys of the Iſraelites, and there ſeems to be otherwiſe called Kadeſh,) and thence *going up on the*

ſouth

ſouth ſide to (the other Kadeſh near the wilderneſs of Pa- CHAP. V.
ran, and for diſtinction ſake called) *Kadeſh-barnea*, and ſo
coming unto the river of Egypt, (lying, as has been already
obſerved, near Gaza on the weſt ſide,) and ſo running
along with the courſe of that river *to the Mediterranean
ſea*. Such was the *ſouth coaſt* of the tribe of Judah.

Its *eaſt coaſt* or *border was* the length of *the Salt ſea*, 6.
from its ſouthern point to its northern, *even unto the end* Its eaſtern border.
of Jordan, i. e. unto the north part of the Salt ſea, where
Jordan falls into it. Compare Joſh. xviii. 19.

The border in the north quarter was from the bay of the 7.
Salt ſea, which is at the uttermoſt part of the river Jordan, Its northern border and weſtern.
(that is, where Jordan empties itſelf into the Salt ſea; and
ſo this north border was in ſhort from the north bay or
end of the Salt ſea.) Hence it ran weſtward by the valley
of Achor, and by Enrogel, and ſo *by the valley of the ſon
of Hinnom, to the ſouth ſide of Jeruſalem*, thence *to the top
of the mountain that lies before the valley of Hinnom weſt-
ward, which is at the end of the valley of Giants north-
ward*. Thence *the border was drawn to Kirjath-jearim,
and ſo paſſed along unto the ſide of mount Jearim, and went
down to Bethſhemeſh, and paſſed on to Timnah*; and ſo *to
the ſide of Ekron northward, and the goings out* or end *of*
this north *border* weſtward *were at the* Mediterranean *ſea*.
And this ſame *Great ſea* (the name whereby in Scripture
is denoted the *Mediterranean ſea*) *was the weſt border* of
this tribe.

In Joſh. xix. 1—9. we read that the lot came forth for 8.
the tribe of Simeon, and that its *inheritance was within* The ſituation of the tribe of Simeon.
the inheritance of the children of Judah, or *out of the por-
tion* at firſt allotted to the children of Judah. *For the part
of the children of Judah was too much for them. Therefore
the children of Simeon had their inheritance within the in-
heritance of them.* Accordingly the ſame cities, which we
find ch. xv. ver. 26—32. allotted at firſt to the tribe of
Judah, are afterwards, ch. xix. ver. 2—8. aſſigned to the
tribe of Simeon. And, foraſmuch as theſe cities appear
from chap. xv. ver. 21. to be ſome of *the uttermoſt cities of*
the

PART II. *the tribe of the children of Judah, toward the coaſt of Edom ſouthward*; hence it is not without good reaſon, that the tribe of Simeon is placed in the ſouth part of the tribe of Judah, after ſuch a manner as may be better apprehended by looking on the map belonging to this chapter, than deſcribed by words.

9. The ſituation of the tribe of Dan. In like manner, becauſe by comparing Joſh. xv. 33, &c. with xix. 41, &c. it appears, that ſome other of the cities at firſt allotted to the tribe of Judah were afterwards aſſigned to the tribe of Dan; hence it is rationally ſuppoſed, that the inheritance of the tribe of Dan was within the inheritance of the tribe of Judah; and conſequently it is, I think with univerſal agreement, placed by geographers in the weſtern part of the portion at firſt allotted to the children of Judah. As to the more particular ſituation thereof, there is not ſo univerſal an agreement; ſome making it to take up at the north-weſt part of the portion at firſt allotted to the tribe of Judah, and ſo to join on to the tribe of Benjamin or Ephraim; others ſuppoſing ſome part of the tribe of Judah to come in between thoſe of Dan and Benjamin, or Ephraim.

10. The ſituation of the tribe of Benjamin. To the north, at leaſt to the north-eaſt, of the tribe of Judah was ſituated the tribe of Benjamin; as is evident from comparing Joſh. xviii. 15—19. with xv. 5—9. For the ſame border, which is aſſigned in this laſt place for the north border of Judah, is in the former place aſſigned for the ſouth border of Benjamin. Whence it follows, that theſe two tribes muſt be contiguous one to the other, Judah lying to the ſouth, and Benjamin to the north. That *Jordan was the border of this tribe on the eaſt ſide*, we are expreſsly told Joſh. xviii. 20. And we read in the ſame chapter, ver. 12—14. that the border on the north ſide was *from Jordan to the ſide of Jericho, on the north ſide thereof, and went up through the mountains weſtward, and the goings out thereof were at the wilderneſs of Beth-aven.* Hence ſeems to be reckoned the weſt border, when it is ſaid, ver. 13, 14. *that the border went over from thence towards Bethel*, to *the ſide of Bethel ſouthward, and thence de-*

deſcended near the hill that lies on the ſouth ſide of the ne- CHAP. V.
ther Beth-horon; and was drawn thence, and compaſſed the
corner of the weſt ſouthward, from the hill that lies before
Beth-horon ſouthward; and the goings out thereof were at
Kirjath-jearim, a city of the children of Judah. This was
the weſt quarter.

It is not to be omitted, that there are ſome who make 14.
the tribe of Benjamin to extend from the river Jordan eaſt- A difficulty cleared.
ward to the Mediterranean ſea weſtward. And this opi-
nion ſeems to be entirely grounded on the Hebrew ex-
preſſion uſed in the beginning of the fourteenth verſe:
where, according to a literal tranſlation, it is ſaid of the
weſt border, that it *compaſſed the corner of the ſea ſouth-*
ward. But it is evident enough from what is ſaid in other
places of Scripture, that the tribe of Benjamin did not
reach to the *ſea* weſtward. And indeed it is, I think,
plainly enough intimated in ver. 12. of this very chapter,
that the Hebrew word ſignifying the *ſea* is not to be in
this deſcription underſtood literally, but figuratively, ſo as
to import the *weſt*, on which ſide the *ſea* (i. e. the Great
or Mediterranean ſea) lay. Hence the word in our Eng-
liſh tranſlation is rendered ver. 12. as importing, not the
ſea, but the *weſt*; and ſo it would, I conceive, have been
beſt rendered in the fourteenth verſe alſo. And the plain
meaning of the expreſſion there uſed, viz. *compaſſed the*
corner of the weſt, ſeems to be this, that the weſt border
did there make an *angle* or *corner*, as may be ſeen in the
map.

To the north of the tribe of Benjamin was ſituated the 15.
lot that fell to the children of Joſeph; as is clear from Of the tribe of Ephraim, and half tribe of Manaſſeh, weſt of Jordan.
Joſh. xviii. 11. where it is ſaid, that *the coaſt of the lot of*
Benjamin came forth between the children of Judah and the
children of Joſeph. Since therefore the children of Judah
lay to the ſouth of the children of Benjamin, it follows,
that the children of Joſeph lay to the north of them. It
is alſo evident from Joſh. xvi. 1—3. that the lot of the
children of Joſeph reached from Jordan eaſtward to the
Mediterranean ſea weſtward; and from comparing chap.
xvi.

PART II. xvi. ver. 7. with chap. xvii. ver. 11. it appears, that it reached from the tribe of Benjamin ſouthwards to the tribe of Aſher and Iſſachar northward. Laſtly, it is alſo clear, that, of the two branches of the houſe of Joſeph, the lot that appertained to Ephraim was ſouth to that which appertained to Manaſſeh, as to the main. For from chap. xvi. ver. 5—7. it appears, that the tribe of Ephraim bordered on the tribe of Benjamin, Ataroth-addar and Jericho being mentioned as lying in the coaſt of Ephraim, as well as they are mentioned in the coaſt of Benjamin, chap. xviii. ver. 12, 13. As for the more particular deſcription, either of the general coaſt of the children of Joſeph, or of the particular coaſts, which bounded Ephraim from Manaſſeh, it carries in it a great deal of obſcurity, and conſequently of difficulty, and therefore I have not troubled the reader here with it. Only it muſt be noted, that what is here ſaid of Manaſſeh is to be underſtood of that half of it, which was ſituated on the weſt of Jordan.

13. Of the tribe of Iſſachar.

To the north, and more particularly to the north-eaſt, of the half tribe of Manaſſeh lay the tribe of Iſſachar; the coaſt or border whereof went by Jezreel, and the famous mountain Tabor; and *its out-goings were at Jordan*, Joſh. xix. 17—22. Some extend this tribe quite to the Mediterranean ſea. But it being plainly ſaid, Joſh. xvii. 10. that the lots of Ephraim and Manaſſeh *met together in Aſher on the north, and in Iſſachar on the eaſt*; hence it ſeems neceſſarily to follow, that Iſſachar could not reach weſtward to the ſea.

14. Of the tribe of Zebulun.

To the north and weſt of Iſſachar lay the tribe of Zebulun. That it lay to the north, is agreed on by geographers. And that it muſt turn round likewiſe to the weſt of Iſſachar, ſeems eaſy enough to be inferred from Judg. v. 19. For there is mention made of Taanach and Megiddo, two cities of the half tribe of Manaſſeh, as lying near or upon the river Kiſhon; which is agreed to be one of the boundaries of Zebulun, foraſmuch as in this tribe lay mount Tabor, from which the river Kiſhon ariſes. In ſhort, the Jewiſh hiſtorian Joſephus tells us, that the tribe

of

of Aſher, the tribe of Zebulun, and half tribe of Manaſſeh, came up all of them to mount Carmel. Jewiſh Antiq. book v. chap. i. CHAP. V.

15. Of the tribe of Aſher.

From what has been already ſaid occaſionally, it plainly appears, that the tribe of Aſher lay to the north of the half tribe of Manaſſeh, and to the weſt of Zebulun, and conſequently was a maritime country. Hence it is ſaid of the people thereof in the Song of Deborah, Judg. v. 17. *Aſher continued on the ſea-ſhore, and abode in his creeks.* The length of this tribe is clearly ſet out in the ſacred account of it; inaſmuch as therein it is ſaid, that it reached to mount Carmel, and to great Zidon; the former whereof was its boundary to the ſouth, as the latter was to the north, being the boundary of the whole land of Canaan on this north point, Gen. x. 19. So that within this tribe lay alſo the ſtrong and celebrated city Tyre, called by the Hebrews, Tzor or Zor; whence the whole adjoining country came to have the name of Syria given it by the Greeks. Within the ſame tribe lay alſo the city Achzib, probably thought to be the ſame that by the Greeks was called Ecdippa; and which at preſent is called Zib; and alſo Accho, once a celebrated port, and called by the Greeks Ptolemais, but now-a-days it goes by a name ſomewhat reſembling, if not framed from, its old name, viz. Acra or Acri.

16. Of the tribe of Nephtali.

Of the nine tribes and a half, that lay on the weſt of Jordan, there remains now only one to be mentioned, which is the tribe of Nephtali or Naphtali. And this took up moſt of the northern part of the land of Canaan, lying between mount Lebanon to the north, and the tribe of Zebulun and the ſea of Cinneroth to the ſouth; and between Aſher to the weſt, and the river Jordan to the eaſt, Joſh. xix. 34. There is indeed in this verſe no mention made, that Nephtali reached to the ſea of Cinneroth; but it is plain to be inferred from the next verſe, where Cinnereth (from which the ſea took that name) is mentioned as one of the fenced cities of Nephtali.

Before we leave this tribe, we muſt take notice of a diffi-

PART II. difficulty, which occurs as to the deſcription given of its extent in the forecited Joſh. xix. 34. The words whereof run thus: *The couſt—reaches to Zebulon on the ſouth ſide, and reaches to Aſher on the weſt ſide, and to Judah upon Jordan toward the ſun-riſing.* It is then aſked, how Nephtali could be ſaid *to reach to Judah*, when there were ſeveral tribes ſituated between. And to ſolve this queſtion, commentators have produced ſeveral expoſitions, but ſuch as to me ſeem to be forced. I ſhall not here ſtand to ſhew the weakneſs of the opinions produced by them; but ſhall only obſerve, that it ſeems moſt natural and eaſy, by Judah here to underſtand, not the tribe of that name, and lying at a conſiderable diſtance, but rather ſome place ſo called, and lying on the river Jordan in the border of Nephtali eaſtward. Had the tribe of Judah been here meant, there had been no occaſion for adding thereto the word Jordan; nor could it be properly added, that tribe lying not upon Jordan. Whereas the tribe being not meant, but ſome other place, hence it became requiſite to diſtinguiſh this place from the tribe of Judah, by calling it *Judah of Jordan* or *upon Jordan*, this name being not truly applicable to the tribe of Judah; foraſmuch as that lay wholly on the Salt ſea, the north border of it beginning eaſtward, *from the bay of the Salt ſea, at the uttermoſt part of Jordan*, Joſh. xv. 5. and as it is expreſſed more clearly Joſh. xviii. 19. *from the north bay of the Salt ſea, at the ſouth end of Jordan.* For the north border of Judah was the ſame with the ſouth border of Benjamin, as far as this laſt reached weſtward. What I have here offered receives ſome ſtrength from the Seventy Interpreters; who take no notice of the word Judah, but only of the river Jordan, which they make the eaſtern border of Nephtali, agreeably to truth. Whence it follows, that either there was no ſuch word in the copy or copies they uſed, but that it has ſince crept in ſome how or other; or elſe if the word Jehudah or Judah was in their copies, they were apprehenſive it could not be rationally underſtood of the tribe of Judah, but muſt be underſtood

17. A difficulty ſolved.

underſtood of ſome place lying on the river Jordan in the borders of Nephtali. And becauſe they did not know at that time of day where the place was, which was ſo particularly diſtinguiſhed by the name of *Judah upon Jordan*, therefore they thought it adviſable to make no mention of it, but to mention only Jordan (on which it ſtood) as the eaſt border of Nephtali. CHAP. V.

18. The reſpective ſituation of the tribes weſt of Jordan, to thoſe that lay eaſt of the ſame river.

And thus I have ſhewn the ſituation of the nine tribes, and the half tribe that lay on the weſt of Jordan. As for the other two tribes and a half, that lay on the eaſt of Jordan, I have ſpoken of them before, chap. iii. §. 17—19. and therefore ſhall only obſerve here further, what tribes lay on each ſide of Jordan, oppoſite one to the other. Over-againſt then the tribes of Nephtali and Zebulon, and the upper part of Iſſachar on the weſt of Jordan, lay on the eaſt of that river the half tribe of Manaſſeh. And over-againſt the lower or ſouthern part of Iſſachar, and the other half tribe of Manaſſeh on the weſt, lay the tribe of Gad to the eaſt. And laſtly, over-againſt the children of Joſeph, and the tribes of Benjamin and the north part of the tribe of Judah, on the weſt, lay the tribe of Reuben to the eaſt.

19. A remark concerning the method obſerved in deſcribing the ſituation of the tribes, &c.

In laying down the ſituation of the forementioned tribes, I have purpoſely avoided mentioning abundance of names, (ſome of cities or towns, others of other places,) which are mentioned on this account in the ſacred hiſtory; foraſmuch as they are moſt of them very ſeldom mentioned any where elſe in the ſacred hiſtory; and therefore are not only of uncertain ſituation, but alſo of very little uſe to be known by us, as giving little or no light to the underſtanding of the more remarkable tranſactions recorded in the ſacred volumes. Such places as are requiſite to be known in reference to ſuch more remarkable tranſactions, and of whoſe ſituation we have any account worth the taking notice of, I have judged it more proper to ſpeak of as the ſaid tranſactions occur in the ſeries of the ſacred hiſtory, than here under their ſeveral tribes, to which they appertained.

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There are indeed two or three ſorts of cities which I judged proper to take notice of here, (at leaſt in general,) though many of them may be remarkable on no other account in the ſacred hiſtory, than for thoſe I am going to ſpeak of. It has been above obſerved, that, in the diviſion of the land, *the Levites had no part* among the reſt of the Iſraelites; *for the prieſthood of the Lord was their inheritance.* However they could not be without habitation; and therefore there were certain cities aſſigned them to dwell in, which from thence are generally ſtyled *the Levitical cities.* Of theſe we have a very particular account Joſh. xxi. For the better underſtanding whereof, it muſt be obſerved, that Levi had three ſons, Gerſhon, Kohath, and Merari; and that of Kohath was deſcended Aaron the prieſt, or high-prieſt.

20. Of the Levitical cities.

21. Their number, and the method how they were aſſigned to the ſeveral families of the Levites.

Now as the diviſion of the land of Canaan was aſſigned to each tribe by lot, ſo alſo were the cities aſſigned to each branch of the Levites by lot. Thus we read, Joſh. xxi. 4—7. that *the children of Aaron the prieſt had by lot, out of the tribes of Judah, Simeon, and Benjamin, thirteen cities: and the reſt of the Kohathites had by lot, out of the tribes of Ephraim, Dan, and the half tribe of Manaſſeh weſtward, ten cities. And the children of Gerſhon had by lot, out of the tribes of Iſſachar, Aſher, and Naphtali, and out of the half tribe of Manaſſeh in Baſhan,* i. e. on the eaſt of Jordan, *thirteen cities. And the children of Merari had, out of the tribes of Reuben, Gad, and Zebulun, twelve cities.* So that the number of the Levitical cities were in all forty-eight.

22. Of the ſacerdotal cities.

Among theſe Levitical cities there were, as is above ſaid, thirteen aſſigned to the children of Aaron, the *prieſts*, which are therefore by ſome writers diſtinguiſhed by the name of the *ſacerdotal* or *prieſts'* cities. For though Aaron and his children, the *prieſts*, were of the tribe of Levi, and ſo were *Levites*; yet all that were *Levites* were not *prieſts*; but the prieſthood appertained to the children of Aaron. So that from the beginning of God's giving rules for the outward order and government

ment of his church here on earth, there have been three orders inſtituted among thoſe that miniſter about holy things; namely, the *high prieſt*, the *prieſt*, and the *Levite*, under the legal œconomy, or in the Jewiſh church; and, anſwerable hereunto, the *biſhop*, the *prieſt*, and the *deacon*, under the Goſpel diſpenſation, or in the Chriſtian church. CHAP. V.

23. Their ſituation providentially aſſigned within the kingdom of Judah.

Concerning the thirteen *ſacerdotal* cities, it is obſervable, that they all fell within the tribes of Judah, Simeon, and Benjamin; which is not improbably thought to have been ſo ordered by a peculiar direction of divine Providence. Not that this providential care conſiſted ſo much in providing that the ſacerdotal cities ſhould be ſuch of the Levitical cities as were at the leaſt diſtance from Jeruſalem, (where the ſervice of the Lord was eſpecially to be performed during the Levitical diſpenſation;) for ſome of the other Levitical cities aſſigned to other families of the Levites in other tribes were as near to Jeruſalem as ſome of the ſacerdotal cities. For inſtance, Shechem in Ephraim was as near and nearer than Debir in Judah, or Ain in the tribe of Simeon, according to the ſituation aſſigned them by thoſe that favour the opinion above mentioned. Hence it ſeems more natural to ſuppoſe, that the providential care in aſſigning the ſacerdotal cities conſiſted not ſo much in providing, that they ſhould be ſuch as were neareſt to Jeruſalem, but in ſome other reſpect; namely, in providing that they ſhould be ſuch, as (upon the revolt of the ten tribes from the houſe of David) ſhould be ſituated in thoſe parts of the Holy Land, which ſhould remain ſubject to the houſe of David, as ſhould Jeruſalem itſelf, the place of God's more eſpecial worſhip in thoſe days, and where conſequently the prieſts were to attend in their ſeveral courſes. Had the *ſacerdotal* cities been ſituated in ſuch tribes as revolted, it is not to be doubted but the kings of Iſrael would not have permitted the prieſts to have gone up to Jeruſalem, to perform their offices as they ought; and therefore they muſt either have quitted the cities aſſigned

PART II. them within the kingdom of Iſrael, ſo called in diſtinction to that of Judah, and have had others aſſigned them within the limits of the kingdom of Judah, or elſe muſt have quitted the office and ſervice they were ſet apart for. To prevent both which great inconveniencies, we may reaſonably ſuppoſe, that the all-wiſe God did at firſt ſo order the lots, that, of the thirteen ſacerdotal cities, twelve fell within the tribes of Judah and Benjamin, which adhered to the houſe of David. And though the other (whether it was Ain, as is ſaid Joſh. xxi. 16. or Aſhan, as is ſaid 1 Chron. vi. 59.) was in the tribe of Simeon, which was one of the ten tribes that revolted from the houſe of David; yet it is not to be doubted but this ſacerdotal city ſtill adhered to the houſe of David, and was in all probability ſituated on the very edge of the tribe of Judah, or ſo as that the Simeonites could or durſt give it no diſturbance on that account. Indeed it ſeems probable, not to ſay certain, from ſeveral places of Scripture, that though ten tribes are ſaid in general to revolt from the houſe of David, yet this is not to be ſo underſtood, as if every particular city within the ſaid tribes were preſently in the hands of the kings of Iſrael. On the contrary, though the ſaid tribes in general did ſo revolt, yet it appears plain from ſacred hiſtory, that ſeveral places within ſuch of the ſaid tribes, that bordered on the kingdom of Judah, ſtill remained in the hands of the kings of Judah. And among theſe was the ſacerdotal city Ain, or Aſhan, reckoned among the cities of the tribe of Simeon, Joſh. xix. Which is put beyond all doubt, by what is ſaid 1 Chron. vi. 57—60. where we have the ſacerdotal city Aſhan reckoned as a city of Judah; and no mention made of any ſacerdotal city lying in the tribe of Simeon, but only in the two tribes of Judah and Benjamin.

24. The ſix cities of refuge.

I need not ſtand here to give the reader a catalogue of the eight and forty *Levitical* cities, ſince they are plainly ſet down Joſh. xxi. and ſuch as are more remarkable among them I either have taken or ſhall take notice of, as

I go

I go along the ſeries of the ſacred hiſtory. The *cities of refuge*, being but ſix in all, I ſhall name here, viz. Kedeſh in Galilee in mount Nephtali, and Shechem in mount Ephraim, and Hebron in the mountain of Judah, and Bezer in the tribe of Reuben, and Ramoth-Gilead in the tribe of Gad, and Golan in the tribe of Manaſſeh. Of theſe the three former lay on the weſt of Jordan, the three latter on the eaſt. And it is obſervable, that all the cities of *refuge* were alſo *Levitical* cities. The deſign of theſe cities of *refuge* is taught us, Joſh. xx. 2, &c. namely, that *the ſlayer, that kills any perſon unawares, might flee thither for refuge from the avenger of blood.* CHAP. V.

I proceed now to ſpeak of the principal mountains, or hills, that lie round or within the Holy Land. And I ſhall begin with mount Lebanon, as not only lying along the north coaſt of the Holy Land, but being alſo the largeſt mountain here to be taken notice of; and of which ſeveral other of the mountains, that are mentioned in the holy Scripture, are only branches. This mountain then, called in Hebrew Lebanon, is by the Greeks (and Latins from them) called Libanus; and extends itſelf from the neighbourhood of Sidon weſtward, to the neighbourhood of Damaſcus eaſtward. It conſiſts of two principal ridges or ranges, which are diſtinguiſhed by Greek writers by two different names; one ridge being peculiarly called Libanus, the other Anti-Libanus, i. e. the ridge *oppoſite* to the ridge properly called Libanus. And theſe two ridges are not only oppoſite one to another, but alſo parallel, as Mr. Maundrell [b] informs us, and exactly reſembling each other. Which of theſe ridges was properly called Libanus, which Anti-Libanus, is not well agreed upon among writers. Some make the ſouthern or ſouth-weſt ridge, lying next to the Holy Land and Sidon, to be the Libanus properly ſo called; and the northern or north-eaſt ridge, lying towards Damaſcus, to be the Anti-Libanus. Others are of a quite contrary Of mount Lebanon.

[b] Journey from Aleppo, &c. p. 118.

opinion;

PART II. opinion; among whom is the famous geographer Ptolemy, and alſo the Seventy Interpreters; who, when they ſpeak of that part of mount Lebanon, which lies next to the Holy Land, render the Hebrew word Lebanon by the Greek Anti-Libanus; plainly denoting thereby, that by this latter name they underſtood the ſouthern ridge of Lebanon to be peculiarly diſtinguiſhed. However, it appears both from Le Bruyn and our countryman Mr. Maundrell, that the former opinion obtains among thoſe that inhabit theſe parts now-a-days. But enough of theſe names.

26. Of the ſnow there. Mr. Maundrell (p. 140. of his Journey from Aleppo, &c.) tells us, that in a certain part of this mountain, which is free from rocks, and only riſes and falls with ſmall eaſy unevenneſſes, for ſeveral hours riding, he found it to be perfectly barren and deſolate. The ground, where not concealed by ſnow, appeared to be covered with a ſort of white ſlates, thin and ſmooth. The chief benefit it ſerves for, adds the ſame writer, is, that by its exceeding height it proves a conſervatory for abundance of ſnow; which, thawing in the heat of ſummer, affords ſupplies of water to the rivers and fountains in the valleys below. We ſaw in the ſnow (ſays he, and that May 6.) the prints of the feet of ſeveral wild beaſts, which are the ſole proprietors of theſe upper parts of the mountain. Le Bruyn tells us, p. 220, that it was January the 12th, that he ſet out for to ſee this mountain, and that they were conſtrained to take along with them ſome people of the country, who knew the road acroſs the ſnow; for without ſuch aſſiſtance it would have been impoſſible for them to have reached to their journey's end. He adds, that at that time of the year the ſnow before ſun-riſing was almoſt as hard as ice, which made the road very tireſome; and yet however they were obliged to make all the haſte they could back again, that they might repaſs the ſnow, before the heat of the ſun had melted it. For when the ſnow begins to melt, a man runs a great riſk; and it often happens, that the too long ſtay of the curious coſts them

them their lives, they being drowned in the water of the snow, which is on all sides like so many mountains. He adds, that it was between ten and eleven o'clock before they began to return; at which time the sun began to draw near to his height, and to be warm. Insomuch that in their return they found the snows so much melted in several places, that sometimes one, sometimes another, sunk in them, and that some of them up to the waist. Upon the top of this mountain, Le Bruyn tells us, there was nothing else to be seen, when he was there, but the sky and mountains of snow; which is in so great plenty, that many of the cedars are almost covered with it; and were it not for the wind, they would be all quite buried under it. CHAP. V.

27. Of the cedars of Lebanon.

As for the cedars of Lebanon, these noble trees (says Mr. Maundrell, p. 142. of his Journey, &c.) grow amongst the snow, near the highest part of the mountain, and are remarkable, as well for their own age and largeness, as for those frequent allusions made to them in the word of God. Here are some of them very old, and of a prodigious bulk; and others younger, of a smaller size. Of the former, adds he, I could reckon up only sixteen; the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girt, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground, it was divided into five limbs, each of which was equal to a great tree. Le Bruyn also tells us, that he had the curiosity to measure the bigness of two of the most remarkable cedars; and that he found one to be fifty-seven spans about, and the other forty-seven. Le Bruyn adds, that whilst he was upon the snow, he gathered off the top of the cedars some of its fruit; and broke off several little branches to preserve the leaves of them, which are like to rosemary leaves. Though these trees were, when he saw them, covered almost all over with snow, yet they are always green; the little leaves of the branches shooting upwards,

PART II. whilſt the fruit, much like to a pine-apple, hangs downwards.

Of the convent of Canobin.

28. We muſt not leave mount Lebanon, before we have taken notice of a convent here, which is generally viſited by travellers. The name of it is Canobin, or, as Le Bruyn adds, Stinoba, which ſignifies a convent of monks. It is a convent of the Maronites, or Chriſtians of thoſe parts, and the ſeat of their patriarch, who was (when Mr. Maundrell viſited it) F. Stephanus Edenenſis, a perſon of great learning and humanity. The patriarch of theſe Maronites is ſaid to take to himſelf the ſtyle of the patriarch of Antioch. As for the convent, it is a very mean ſtructure; but its ſituation is admirably adapted for retirement and devotion. For there is a very deep rupture in the ſide of Libanus, running at leaſt ſeven hours travel directly up into the mountain. It is, on both ſides, exceeding ſteep and high, clothed with fragrant greens from top to bottom, and every where refreſhed with fountains, falling down from the rocks in pleaſant caſcades, the ingenious work of nature, as the ingenious Mr. Maundrell [a] expreſſes it. Theſe ſtreams all uniting at the bottom, make a full and rapid torrent, whoſe agreeable murmuring is heard over all this place, and adds no ſmall pleaſure to it. Theſe waters ſeem to be referred to Cant. iv. 15. *A fountain of gardens; a well of living waters, and ſtreams from Lebanon.* Canobin is ſeated on the north ſide of this chaſm, on the ſteep of the mountain, at about the midway between the top and the bottom. It ſtands at the mouth of a great cave, having a few ſmall rooms fronting outward, that enjoy the light of the ſun; the reſt are all under ground. It had for its founder the Emperor Theodoſius the Great; and though it has been ſeveral times rebuilt, yet the patriarch aſſured Mr. Maundrell, that the church was of the primitive foundation. But whoever built it, it is a mean fabric, and no great credit to its founder. It

[a] P. 142, 143. of Journey from Aleppo, &c.

ſtands

ſtands in the grot, but fronting outward, receives a little light from that ſide. In the ſame ſide there hung in the wall two ſmall bells, to call the monks to their devotions; a privilege allowed no where elſe in this country; nor would they be ſuffered here, but that the Turks are far enough off from the hearing of them. CHAP. V.

29. Of the valley where Canobin ſtands.

The valley of Canobin was anciently very much reſorted to for religious retirement. You ſee here ſtill hermitages, cells, monaſteries almoſt without number. There is not any little part of rock that jets out upon the ſide of the mountain, but you generally ſee ſome little ſtructure upon it, for the reception of monks and hermits; though few or none of them are now inhabited.

30. Of the wine of mount Lebanon.

Le Bruyn tells us, that in his eſteem Canobin is a very pleaſant place; and though it was winter when he was there, yet he muſt needs own, that he never ſaw any thing more charming in his life; inſomuch that he could have wiſhed to have ſpent ſome months there. Here are partridges as tame as our yard-fowls. They fly about ten paces, and then light on the ground again, and ſeem to have no manner of fear of a man. But, beſides this, Canobin would be, adds he, preferable to all other places, upon the account of its wines, which are the richeſt and fineſt in the world. They are of a very ſweet red colour, and ſo oily that they ſtick to the glaſs. The prophet Hoſea alludes to them, chap. xiv. ver. 7. *They that dwell under his ſhadow ſhall return; they ſhall revive as the corn, and grow as the vine; the ſcent thereof ſhall be as the wine of Lebanon.*

31. Traditions concerning theſe parts.

Some there are, who believe that Adam lived here, and the patriarch gave Le Bruyn to underſtand, that he was of that opinion. For proof whereof he alledged, that there are two mountains adjacent to Anti-Lebanon, which at this day are called, the one Cain, the other Abel. In the ſame place is likewiſe a town, with a very fine lake; and the natives believe it to have been built by Cain, and to be the moſt ancient city in the world. To this they add, that in proceſs of time it was called Heliopolis, i. e. *the city*

PART II. *city of the Sun;* and agreeable hereto it is thought to be the ſame which is at this day called Balbeck. This city enjoys indeed (as Mr. Maundrell tells us, p. 135.) a moſt delightful and commodious ſituation. And at the ſouth-weſt ſide of it is a noble ruin, being the only curioſity, for which this place is wont to be viſited. It was anciently an heathen temple, together with ſome other edifices belonging to it, all truly magnificent. At preſent it is converted into a caſtle, and under that name goes at this day.

32. Of Eden. Five leagues likewiſe from Canobin is another little town, inhabited by Chriſtians, and called at preſent Eden: which name helps to confirm the Chriſtians hereabouts in the opinion above mentioned, that in theſe parts was the terreſtrial Paradiſe, or Eden, wherein Adam lived. Of this Eden I have taken notice elſewhere, Part I. chap. i. of this Geography of the Old Teſtament.

33. Of the cedar-apple. Le Bruyn concludes his chapter about mount Lebanon, with giving us a deſcription of the *cedar-apple*, or fruit that theſe trees produce, in the ſame form and bigneſs as really they are. He tells us, that in order hereto he cut one of the apples in two, and found that the ſmell within was exactly like *turpentine*. There came out likewiſe ſome juice, though he had kept them by him for ſome time. This juice, which reſembles *turpentine*, not only in ſmell, but likewiſe in its clammineſs, proceeds from ſmall oval grains, with which a great many ſmall cavities are full. And thus much for mount Lebanon, ſo called in Scripture.

34. Of mount Hermon. The north-eaſt part of this mountain, adjoining to the Holy Land, is in Scripture diſtinguiſhed by the name of mount Hermon; which is conſequently mentioned as the northern boundary of the country beyond Jordan, and more particularly of the kingdom of Og, or of the half tribe of Manaſſeh on the eaſt of Jordan, Deut. iii. 8, 9, &c. In the verſe laſt cited we are expreſsly told, that this Hermon went under divers names among divers people; that the Sidonians called it Sirion, and the Amorites called it Shenir. And chap. iv. ver. 48. we find this ſame mount, inſtead

inſtead of Sirion, called Sion; which, though in our Engliſh tongue it be written the very ſame way as the celebrated mountain of Jeruſalem is frequently written, yet in the Hebrew text is ſpelt very differently; the name, whereby mount Hermon is here ſaid to be called, being שִׂיאֹן *Sion;* the name, whereby the mount in Jeruſalem, צִיּוֹן *Tzijon.* In like manner, the ſame mountain called by the Amorites Shenir, is elſewhere called Seir, (Joſh. xi. 17.) where is mention made alſo of mount Halak, which ſeems to be no other than ſome part of mount Lebanon, perhaps ſo called from its *ſmoothneſs,* mount Halak denoting in the Hebrew the ſame as *the ſmooth mountain.* Again, this mount Hermon is, not without ſome ground of probability, thought to be the ſame which is called mount Hor, Num. xxxiv. 7, 8. For it is there ſaid of the north border, that it ſhould be *from mount Hor, unto the entrance of Hamath;* and in like manner Joſhua, ſpeaking chap. xiii. of the land that yet remained to be poſſeſſed, among other parts mentioned, ver. 5. *All Lebanon, toward the ſun riſing, from Baal-gad* (a valley) *under mount Hermon unto the entering into Hamath.* From comparing which two texts together, it ſeems probable, that *from mount Hermon unto the entering into Hamath, and from mount Hor unto the entrance of Hamath,* are equivalent or much the ſame expreſſions; and conſequently mount Hor here mentioned the ſame with mount Hermon. CHAP. V.

35. Another mount Hermon on the weſt of Jordan.

But beſides this mount Hermon, lying on the north border of the country beyond Jordan, there is ſaid to be another mount of the ſame name, and lying within the land of Canaan, on the weſt of the river Jordan, and not far from mount Tabor. Of this is underſtood Pſalm lxxxix. 12. *The north and the ſouth, thou haſt created them; Tabor and Hermon ſhall rejoice in thy name;* as alſo Pſalm cxxxiii. 3. *As the dew of Hermon, and as the dew that deſcends upon the mountains of Zion.* Mr. Maundrell takes notice of this mount Hermon, (p. 57. of his Journey from Aleppo,) telling us, that, in three hours and an half from the river Kiſhon, he came to a ſmall brook, near which

was

PART II. was an old village and a good *kane* called Legune: not far from which, his company took up their quarters that night. From this place they had a large proſpect of the plain of Eſdraelon. At about ſix or ſeven hours diſtance eaſtward ſtood within view Nazareth, and the two mountains, Tabor and Hermon. We were, adds he, ſufficiently inſtructed by experience, what the holy Pſalmiſt means by the dew of Hermon, our tents being as wet with it, as if it had rained all night.

36. Of mount Gilead. But to return to the coaſt or border of the Holy Land. As that branch of mount Lebanon, which bounded the country beyond Jordan northward, was peculiarly called mount Hermon; ſo that other branch, which ran from mount Hermon ſouthward, along the eaſtern coaſt of the country beyond Jordan, for a conſiderable way, namely, along the eaſtern coaſt of the half tribe of Manaſſeh, and great part of the tribe of Gad—this other branch or ſpur of mount Lebanon is in Scripture denoted by the name of mount Gilead, for the reaſon aſſigned Gen. xxxi. 48. and above ſpoken of, Part I. of the Geography of the Old Teſtament. Hence we read of ſome places lying in this tract or country, that were diſtinguiſhed by the name of Gilead added to them, as Jabeſh-Gilead, Ramoth-Gilead. It is alſo obſervable from Gen. xxxi. 49. that this mountain or mountainous country had alſo the name of Mizpah, or Mizpeh, impoſed upon it. And hence we read of the Land of Mizpeh under mount Hermon, (Joſh. xi. 3.) this being the ſame that is otherwiſe called the Land of Gilead, and ſo denoting the mountain and adjacent tract that lies next to mount Gilead, or Mizpah, and reaches up as far northward as mount Hermon. And on the ſame account I think it is not to be doubted, but that Ramath-Mizpeh (mentioned Joſh. xiii. 26.) was no other than that city which in other parts of Scripture is called Ramoth-Gilead. Laſtly, the word Gilead ſeems in ſome places of Scripture to denote, if not all, yet the greateſt part of the country beyond Jordan, namely, all the half tribe of Manaſſeh, and the greateſt part of the tribe of Gad.

But

But beſides this mount Gilead on the eaſt of the half tribe of Manaſſeh and the tribe of Gad, beyond Jordan, there is mention made (Judg. vii. 3.) of a mount Gilead, as lying weſt of Jordan in the lot of the children of Joſeph. And Brocard the monk, in his Deſcription of the Holy Land, chap. vii. makes mention of a mount Gilead, lying towards Jezreel, and ſo towards the mountains of Gilboa, which agrees well enough with the hiſtory of Gideon; in reference to which hiſtory, we ſhall ſpeak more of this mount Gilead, ſuppoſed to lie on the weſt of Jordan. CHAP. V. 37. Of mount Gilead on the weſt of Jordan.

In the ſouth part of the country beyond Jordan lie the mountains, called in Scripture the mountains of Abarim; part whereof was diſtinguiſhed by the names of mount Nebo and Piſgah: and of theſe I have ſpoken enough already; as alſo of mount Seir, lying to the ſouth of Canaan, and inhabited by the poſterity of Eſau, or Edom. Beyond mount Seir weſtward runs a ridge of mountains, which part Canaan from Arabia, and which ſeems to be denoted in Scripture by the name of the mountain of the Amorites; ſome ſpurs or branches whereof run up northward to Hebron. 38. On the mountains of the ſouth coaſt of the Holy Land.

On the weſtern coaſt of the Holy Land, the only remarkable mountain is that of mount Carmel, lying on the ſea-coaſt at the ſouth end of the tribe of Aſher, and frequently mentioned in Scripture. Mount Carmel is, as Thevenot tells us, ten miles from Acre, or Ptolemais. At the foot of it ſtands the village Cayphas, which was formerly a town. Here is a convent of bare-footed Carmelites, a ſort of monks ſo named. Thevenot found here two French fathers, and an Italian brother, who had been twenty years there. They obſerve a very ſevere rule; for beſide that they are removed from all worldly converſation, they neither eat fleſh nor drink wine; and if they need it, they muſt go to another place. Nor do they ſuffer pilgrims to eat fleſh in their convent; only they allow them to drink wine. This convent is not on the top of the 39. Of mount Carmel.

PART II. the mount, (where was once a very fine monaſtery, before the Chriſtians loſt the Holy Land, the ruins whereof are ſtill to be ſeen); but it is a very little one, ſomewhat lower, and needs no more than three monks to fill it; who would have much ado to ſubſiſt, if they had not ſome alms given them by the French merchants of Acre, that often go thither to their devotions. They have poſſeſſed this place thirty years, ſays Thevenot, ſince the time they were driven out of it, after that the Chriſtians loſt the Holy Land. It is the place where the prophet Elijah lived, and their church is the very grot, where ſome time he abode, which is very neatly cut out of the rock. From this convent they have an excellent proſpect, eſpecially towards the ſea, where there are no bounds to their ſight. About their convent they have a pretty hermitage, very well cultivated by the Italian brother, who has brought thither all the earth that is in it. And indeed it is very pleaſant to ſee flowers and fruits growing upon a hill that is nothing but rock. Though the convent be very little, yet they have made a ſmall, commodious, and very neat apartment for to lodge pilgrims; but they muſt not exceed the number of ſix. At a good league's diſtance from the convent is a well that the prophet Elijah is ſaid to make ſpring out of the ground; and a little over it is another, ſaid to be no leſs miraculous: the waters of both are very pleaſant and good. The Arabs ſay, that all the while the monks were abſent, after they had been driven hence, theſe wells yielded no water. Cloſe by the laſt fountain are ſtately ruins of the convent of St. Brocard, who was ſent thither by St. Albert, patriarch of Jeruſalem, to reform the hermits that lived there without rule or community.

40. Of the ſtone-melons. Not far from thence is the garden of the *ſtone-melons*, concerning which they tell you, that Elijah paſſing that way, deſired a melon from a man that was gathering ſome; who in contempt anſwered the Prophet, that they were ſtones, and not melons; whereupon all the melons were

were immediately turned into ſtones. Le Bruyn has obliged us with the figure of theſe melons in two forms, one melon being repreſented whole, the other opened in the middle. Le Bruyn tells us withal, that theſe ſtone-melons have the ſame ſhape on the outſide as the true ones; and if one opens them, there are the ſame cavities as in the true ones: they have alſo ſome ſmell, which is pretty pleaſant. There are alſo to be ſeen (adds the ſame writer) *capotonde*, as the Italians call them, or *ſtone-oyſters*; and alſo *ſtone-olives*. CHAP. V.

41. Of other particulars about mount Carmel.

Near to the convent are ſhewn the grots of the prophets Elijah and Eliſha; there is alſo a third, but it is walled up. Lower down towards the foot of the mountain is the cave where the prophet Elijah inſtructed the people. It is all cut very ſmooth in the rock, both above and below; it is about twenty paces in length, fifteen in breadth, and very high; and I think, ſays Thevenot, that it is one of the fineſt grots that can be ſeen. The Turks have made a little moſque there. Mount Carmel, and all the country thereabouts, is commanded by a prince named Emir Tharabee, ſays Thevenot, who pays yearly to the Grand Seignior a tribute of twelve horſes.

As for mount Tabor, and the mount of the Beatitudes, and ſome other lying in the Holy Land, they have been already ſpoken of in my Geography of the New Teſtament. And as for mount Gilboah, I ſhall ſpeak of it in the hiſtory of Saul; and ſo what other mountains are worth taking notice of lying in the Holy Land, I ſhall ſpeak of them, as they come in my way, following the ſcheme of ſacred hiſtory.

And thus I have in this chapter laid before what I judged proper to take notice of concerning the diviſion of the land of Canaan beyond Jordan, among the twelve tribes; concerning the *Levitical* cities, and laſtly, concerning the mount

PART II. or within the Holy Land. And hereby I have brought the ſeries of this my geographical undertaking as far as to the end of the book of Joſhua. I ſhall now proceed to the geography of that part of the ſacred hiſtory which is contained in the book of Judges.

CHAP.

CHAP. VI.

Of the remarkable Places mentioned in the Book of Judges, and not before ſpoken of.

AFTER the death of Joſhua, by the direction of God the men of Judah went up againſt the Canaanites, and ſlew of them in Bezek ten thouſand men. Here they found Adonibezek, whoſe thumbs and great toes they cut off, he having treated (as himſelf confeſſes) threeſcore and ten kings after that barbarous manner; after which being brought to Jeruſalem, there he died. Judg. i. 1—7. There is likewiſe mention made of Bezek, 1 Sam. xi. 8. as the place where Saul muſtered the army, wherewith he gave the Ammonites a ſignal overthrow there related. Theſe are the only two places of Scripture where Bezek is mentioned. And ſince Euſebius and Jerom tell us, that there were in their days two towns ſo called, and near one another, and diſtant ſeventeen miles from Neapolis or Sichem, as one goes down to Scythopolis or Bethſhan; and ſince either of theſe places (which perhaps were both but one city in former times) was well enough ſituated for the army of Saul to muſter at, in order to march to the ſuccour of the men of Jabeſh-Gilead; hence it may be probable enough thought, that the Bezek mentioned 1 Sam. ſtood here; and I ſee nothing of moment to hinder that the ſame might be the Bezek taken by the tribe of Judah in Judg. i. without ſuppoſing another Bezek within the tribe of Judah. 1. Of Bezek.

In the remaining part of Judg. i. we have [illegible] mentioned; but either ſuch as are ſpoken of [illegible] will more fitly be ſpoken of hereafter in the paſſages of the ſacred hiſtory [illegible] them remarkable; or elſe are [illegible] memorable on any particular account [illegible] the mentioning here. The

PART II. informing us, that an angel of the Lord came up from Gilgal to Bochim, and there reproved the Iſraelites for breaking their covenant with God, by making a league with the inhabitants of the land, &c. Whereupon *God had ſaid, that he would not drive out the* ſaid *inhabitants from before them; but they ſhould be thorns in their ſides,* &c. Upon which meſſage the Iſraelites fell a weeping, whence they called the name of the place Bochim, i. e. *weepers*. That this place lay near to Shiloh is probably thought, becauſe it follows, that *there they ſacrificed unto the Lord*; whereas ſacrifices were to be offered only there, where the Lord ſhall chooſe, and where the tabernacle was ſet up; which then was at Shiloh.

3. Of Seirath, and the columns of Seth.

The Iſraelites giving themſelves over to wickedneſs, we read chap. iii. that God delivered them into the hands of the king of Meſopotamia for eight years; after which God re-delivered them upon their repentance. But falling back again into their former impiety, God permitted the Moabites to ſubdue them, and to poſſeſs *the city of Palm-Trees*, or Jericho. And they continued in ſubjection to the Moabites for eighteen years; when, upon renewing their repentance, God delivered them by the hand of Ehud, who ſlew the king of Moab, and afterwards eſcaping unto [illegible]eirath, blew a trumpet in mount Ephraim, to call the If[illegible]lites together; with whom he made a great ſlaughter [illegible]e Moabites. The place to be remarked in this ac[illegible] Seirath, which from the context plainly enough [illegible]o have lain in mount Ephraim, not far from Gil[illegible] [illegible]markable, becauſe it is very probably thought [illegible]e denoted by the Jewiſh hiſtorian Joſephus, [illegible], that the poſterity of Seth, knowing by [illegible]s that the world ſhould firſt periſh by [illegible]fire; and being deſirous that after-ages [illegible]overies they had made in *aſtronomy*, [illegible]on two columns or pillars, one of [illegible]the other of brick to reſiſt the [illegible]hoſe columns in Syrias, that is, [illegible] the ſacred hiſtory. Which

opi-

opinion is confirmed, in that it appears alſo from the ſa- CHAP VI.
cred hiſtory, that there were ſome engravings to be ſeen in theſe parts. For the word, which we render in our Engliſh tranſlation *quarries*, does denote alſo, and is actually rendered in the Septuagint verſion, *graven images*, or *engravings*, which is taken notice of in the margin of our Bible. Hence ſome have imagined, that Adam and his poſterity dwelt in Judea, but very erroneouſly. For it is a meſe fable to aſcribe thoſe columns to the poſterity of Seth, and to think them elder than the deluge; they being rather a work of the ancient inhabitants of Canaan, who might follow herein the example of their neighbours the Egyptians.

4. Of Hazor and Haroſheth of the Gentiles.

In chapters iv. and v. we have an account of the deliverance God vouchſafed the Iſraelites, from Jabin king of Canaan, by the hands of Deborah and Barak. That this Jabin muſt be different from the Jabin mentioned Joſh. xi. is evident, becauſe it is expreſsly ſaid ver. 10. of that chapter, that *Joſhua took Hazor, and ſmote the king thereof with the ſword.* It is alſo there ſaid, ver. 11. that *Joſhua burnt Hazor with fire.* When therefore it is here ſaid, Judg. iv. 2. that this Jabin was *king of Canaan*, and *reigned in Hazor, the captain of whoſe hoſt was Siſera, which dwelt in Haroſheth of the Gentiles*; it hence follows, that between the time of Joſhua and Deborah, the Canaanites had found opportunities to reeſtabliſh their ancient kingdom in theſe parts, and to rebuild Hazor, and to [illegible] one of the old royal line to be their king, who, according to the common uſage of thoſe ages, retained [illegible] ſame name with his predeceſſors. Some [illegible] ſtand the words thus; that this Jabin was [illegible] part of Canaan, which lay in the country [illegible] formerly ſtood, and whoſe ſeat then was [illegible] *the Gentiles*. For they underſtand this [illegible] tioned in the text, as the dwelling-[illegible] of Jabin himſelf, whoſe general [illegible] being only mentioned in this tra[illegible] it can be no further known, tha[illegible]

PART II. far from the place where Hazor ſtood, and ſo not far from the waters of Merom, or Semechonite lake, and in Galilee of the Gentiles, or the Upper Galilee; this being intimated by its being called Harotheth of the Gentiles.

5. Of the river Kiſhon. The battle between the Iſraelites and Canaanites was this time fought at the river Kiſhon, near mount Tabor. Of this mount I have ſpoken in my Geography of the New Teſtament. From it come the waters which make the river Kiſhon, which is related by ſome to run two ways, partly weſtward into the Mediterranean ſea, and partly eaſtward into the ſea of Galilee. And hence in ſeveral maps of the Holy Land we may ſee one continued courſe or ſtream from the ſea of Galilee to the Mediterranean ſea, drawn to repreſent the river Kiſhon. Now was this river a courſe or ſtream by which ſome of the waters of the ſea of Galilee, or lake of Geneſareth, were conveyed into the Mediterranean ſea, then ſuch a continued channel would be agreeable enough to the courſe of the river: but that the waters which make this river ſhould riſe from mount Tabor, and in one ſuch continued channel run two different ways, is altogether incredible, and of what there is no other inſtance to be found, as I ever heard of, in the whole world. And this is ſtill the more incredible, becauſe no notice is taken of it by Euſebius or Jerom. Upon the whole, the matter ſeems to be this; from mount Tabor (as from ſeveral other mountains) flow waters on two ſeveral ſides [illegible] they on one ſide take their courſe weſtward to the [illegible]rranean ſea; they on the other ſide take their [illegible]ſtward to the ſea of Galilee; ſo that there are [illegible]-heads, and two diſtinct rivers, though both [illegible] the ſame mountain. And perhaps both theſe [illegible]d Kiſhon, one the Greater Kiſhon, the other [illegible]; that running weſtward, this eaſtward. [illegible]omes of the Leſſer Kiſhon, or the river [illegible]ing eaſtward into the ſea of Galilee; [illegible]other paſſage of Scripture, that the [illegible]ripture ran weſtward to the Medi[illegible]ead 1 Kings xviii. that when Eli-

jah

jah had convinced the people of Iſrael aſſembled together CHAP. VI.
at mount Carmel, that Baal was not a true God, the
prophet ordered the people to ſeize all the prophets of
Baal, and to bring them down to the brook Kiſhon, where
he ſlew them. So that the brook Kiſhon muſt run along
near the mount Carmel, which mount ſtanding on the
ſea ſhore, and the Kiſhon riſing at mount Tabor, it fol-
lows that its courſe muſt be from mount Tabor to mount
Carmel; that is, weſtward, and ſo it muſt empty itſelf into
the Mediterranean ſea. Mr. Maundrell tells us, that this
river cuts its way down the middle of the plain of Eſdrae-
lon; and then continuing its courſe cloſe by the ſide of
mount Carmel, falls into the ſea at a place called Caypha.
In the condition he ſaw it, its waters were low and incon-
ſiderable; but in paſſing along the ſide of the plain, he
diſcerned the tracts of many leſſer torrents falling down
into it from the mountains, which muſt needs make it
ſwell exceedingly upon ſudden rains.

In the ſong of Deborah and Barak there is mention
made of Meroz, the inhabitants whereof the Iſraelites are Of Meroz.
excited to curſe bitterly, and that by the direction of the
angel of the Lord; *becauſe they came not to the help of the
Lord*, &c. This Meroz is no where elſe mentioned in
Scripture; and therefore, as to its ſituation, it can only
be ſaid in general, that it ſeems probably to have been
place not far from mount Tabor, or the river Kiſhon
the neighbourhood whereof the battle was fought
twen Barak and Siſerah: ſo that the inhabitants
could allege no tolerable pretence for their not
the reſt of their brethren, on account of which
culableneſs they were ſo accurſed.

In chap. vi. vii. and viii. we have an a
Iſraelites being for their impieties deli
of the Midianites for ſeven years; after
repentance, they were freed again fro
tion by the hands of Gideon. This
mily of Abi-ezer, of the tribe o
Ophrah, which he dwelt at,

PART II. ſituated in the half tribe of Manaſſeh, on the weſt ſide of Jordan; whence it is ſtyled Ophrah of the Abi-ezrites, (chap. viii. 32.) to diſtinguiſh it from another Ophrah, lying in the tribe of Benjamin.

8. Of the children of the East.

Though the Midianites were the principal people concerned in the invaſions or inroads mentioned in the hiſtory of Gideon, yet they were not the only people therein concerned, but were aſſiſted therein with the confederate forces of the *Amalekites and the children of the Eaſt*, as we read chap. vi. 3, 33. Where by the *children of the Eaſt* may be denoted the Ammonites and Moabites, as lying to the eaſt of the land of Iſrael, if not ſome of the Iſhmaelites and others that inhabited the parts of Arabia lying eaſtward in reſpect of the Iſraelites. It is evident, that by *the children* or *people of the Eaſt*, are underſtood Gen. xxix. 1. the inhabitants of Meſopotamia; but theſe ſeem to lie too far off to be concerned in theſe incurſions into the land of Iſrael. And therefore, ſince we read Gen. xxv. 6. that *Abraham ſent away the ſons of his concubines* (particularly the ſons of Keturah, one whereof was Midian, the father of the Midianites) *eaſtward unto the eaſt country*; it may be probably inferred, that by the children of the Eaſt in this hiſtory of Gideon are denoted the deſcendants of the other ſons of Keturah, and of the brothers of Midian, who had ſettled themſelves in the eaſtern parts adjoining to Midian.

The Midianites, together with their auxiliaries or confe- *gathered together, and went over*, (namely, the river *and pitched in the valley of Jezreel*, chap. vi. 33. took its name from Jezreel, a very conſider- ding in it. To ſpeak firſt of the city: it is ly mentioned in Scripture, particularly in kings of Iſrael; ſome of whom had a where they ſometime reſided, (the ſitua- ing very pleaſant,) though their regal e find that Ahab in particular had hich was the vineyard of Naboth man!) was forced to part with his

his life, becauſe he would not part with his vineyard. CHAP. VI.
But that infamous queen Jezebel, the author of Naboth's death, was at length overtaken by the divine vengeance in this very city, being flung out of a window, and thereby ſo bruiſed, that *her blood was ſprinkled on the wall, and on the horſes* that were by; after which ſhe was *trodden under foot, and her fleſh eat by the dogs;* inſomuch that, when orders were given to bury her, *no more was found of her, than the ſkull, and the feet, and the palms of her hands,* 2 Kings ix. 30—37. This city appertained to the half tribe of Manaſſeh on the weſt of Jordan, lying in the confines of this half tribe and the tribe of Iſſachar, as appears from Joſhua xix. 18. Euſebius and Jerom tell us, that it was a very conſiderable large town in their time, ſituated between Scythopolis or Bethſhan, and the city called in their time Legeon, in a great plain. As the name Jezreel was moulded into Eſdraela by the Greeks, (which was the name of the town in Euſebius's time,) ſo the adjoining plain is thence ſtill denoted by the name of the *plain of Eſdraelon;* which is, as Mr. Maundrell informs us, of a vaſt extent and very fertile, but uncultivated, only ſerving the Arabs for paſturage. Of theſe there were two clans encamped in this plain, when Mr. Maundrell went over it. This plain may be the ſame that is denoted in this paſſage of the book of Judges, by the *valley of Jezreel,* theſe words *plain* and *valley* being promiſcuouſly in the ſacred writ. Otherwiſe the *valley of Jezreel* muſt denote ſome other leſſer valley of Jezreel, and, as ſome think, lying between mount Hermon and mount Gilboa.

As the Midianites *pitched in the valley* [illegible] Gideon *pitched beſide the well of Harod* [illegible] *dianites were on the north ſide of the hill Moreh, in the valley,* Judg. vii. 1. pears plainly that this *well of Harod* [illegible] *Moreh,* muſt be in or near the [illegible] is not improbable, that the *well* [illegible] noted elſewhere by *a fountain*

PART II. the Iſraelites pitched before the battle at mount Gilboa, when Saul was ſlain, 1 Sam. xxix. 1. From whence it may alſo be probably inferred, that the *hill of Moreh* is only a branch of the mountains of Gilboa, or the very mountains themſelves; whence ſome render the Hebrew words the High Hill, taking them appellatively, and to denote properly mount Gilboa.

• 11. A difficulty concerning mount Gilead removed.

In this chap. vii. ver. 3. we have mention made of mount Gilead, which in its common acceptation is well enough known to lie on the eaſt of Jordan. But in this ſenſe it cannot be well underſtood here to be ſaid, that *whoſoever is fearful, let him depart early from mount Gilead;* ſince the place where Gideon was encamped was apparently on the weſt ſide of Jordan. The ſolution of this difficulty has much perplexed commentators and other writers. And among the opinions produced by them, the beſt ſeems to be, that Gilead is taken to denote the tribe of Manaſſeh in general, and ſo applicable to both the half tribes, that on the weſt as well as that on the eaſt of Jordan; and ſo by mount Gilead here is denoted no more than the *mount lying in Manaſſeh*, and ſo may be underſtood of Gilboa, near to which Gideon was encamped. This, I ſay, ſeems the beſt opinion of thoſe produced by commentators and others. I muſt profeſs, I rather think this difficulty to have ariſen only from [redacted] ake of ſome tranſcriber in the more early times, [redacted] wrote גלעד, that is, for Gilboa wrote Gilead. The Hebrew words differ but in one letter, and [redacted] h a miſtake might eaſily be committed; and [redacted] ding being followed by all the old verſions, [redacted] argument, that ſuch a miſtake was *never* [redacted] om Deut. x. 6. of which ſee chap. [redacted] t only that the miſtake was made [redacted] erſions were made. And upon this [redacted] ifficulty is eaſily taken away.

[redacted] dianites being put into a con- [redacted] de uſe of by Gideon, did not [redacted] *Shittah towards Zererath, and*

to the border of Abelmeholath, unto Tabbath, ver. 22. Beth-shittah and Tabbath are no where elſe mentioned in Scripture, and ſo nothing can be known more of their ſituation, than that they were not far, one from Zererath, and the other from Abelmeholath. Of theſe two, Zererath is thought to be the ſame with Zeretan, or Zartanah, and ſo to lie on the river Jordan, not far from Bethſhan. Abelmeholath is conjectured likewiſe to lie near the river Jordan; which is thought to be denoted by the Hebrew word, rendered in our Bible *border*, but denoting alſo *the lip*, (as is obſerved in the margin of our Bible,) and ſo frequently uſed to denote the *brink* of a river. This place is remarkable for being the birth-place of Eliſha the prophet. CHAP. VI

The enemy flying, the *Iſraelites took the waters unto Beth-barah and Jordan*, ver. 24. that is, ſecured all the fords or paſſes along the river Jordan, from Beth-barah, (which is thought to be the ſame with Bethabarah, mentioned in the Goſpel of St. John,) lying near the ſouth end of the river Jordan, to the beginning of Jordan, or its coming out of the ſea of Galilee. For ſomewhere between theſe places the enemy was to make his eſcape over Jordan homewards. Accordingly the Iſraelites took (as ſeveral other common ſoldiers, ſo particularly) two princes of the Midianites, Oreb and Zeeb, ver. 25. 13. Of Beth-barah

But the two kings of Midian, Zeba and Zalmunna over unto the other ſide of Jordan, to a place Karkor; which word ſome underſtand rather as a lative, denoting that they (being eſcaped ſo far themſelves out of danger of being purſued they ſtaid) *were in ſecurity*; and indeed ſaid of them, ch. viii. ver. 11. that *the h* they found themſelves miſtaken; for *them* (not directly, but round about *that dwelt in tents, on the eaſt* o *ſmote them*; and afterwards taki them. We have Jogbehah among the cities of Gad; a

PART II. mentioned ver. 42. as appertaining to the half tribe of Manaſſeh on the eaſt ſide of Jordan. And therefore by *them that dwelt in tents*, are to be underſtood the Arabians living on the eaſt of Peræa, or the country beyond Jordan. The other places mentioned in the hiſtory of Gideon have been before ſpoken of.

15. Of Beer. In chap. ix. ver. 21. we read that Jotham, one of the ſons of Gideon, dwelt at Beer, for fear of Abimelech his brother. This Beer, according to Euſebius and Jerom, was ſeated eight miles from Eleutheropolis to the north, and ſo muſt lie in the tribe of Judah. But others make it to be the ſame with Beeroth mentioned above, chap. iv. §. 11.

16. Of Millo, mount Zalmon, &c. It is not certain, whether the houſe of Millo, ver. 20. denotes a place or not: but if it was a place, it appears, from the circumſtances of the hiſtory, that it lay near Shechem. And the ſame is to be ſaid of the plain of Meonenim, ver. 37. and the mount of Zalmon, ver. 48. This laſt is probably the ſame mentioned Pſalm lxviii. 14. as remarkable for the ſnow lying on it.

At ver. 50. we read that Abimelech encamped againſt Thebez, and took it. But whilſt he was beſieging the tower of Thebez, he had his ſkull broke by a piece of a mill-ſtone. Euſebius and Jerom tell us, that there was a [illegible] of the ſame name in their time, in the neighbourhood of Neapolis or Sichem, and about thirteen miles [illegible]thopolis.

[illegible]ad, mentioned ch. x. ver. 4. I have already [illegible]roceed therefore to the hiſtory of Jephthah, [illegible]. xi. ver. 3. to have fled from his brethren, [illegible]land of Tob. This country occurs only [illegible]der this name; but it is not improbable it is the ſame with Iſh-tob, 2 Sam. [illegible]pears, that this was a country of the [illegible]he other countries of Syria there [illegible] it, viz. the countries of Zoba,

[illegible] of this Part.

[illegible]Rehob.

Rehob, and Maachah; and accordingly it muſt lie adjoining, or not far from Gilead, the country of Jephthah.[o] CHAP. VI.

19. Of Minnith, and Abel of the Vineyards.

All the other places that occur in the account of Jephthah are ſpoken of before, except where it is ſaid, that he ſmote the *Ammonites from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the Vineyards.* Chap. xi. 33. Minnith we have mention of again, Ezek. xxvii. 17. as lying in a good wheat country. Whether theſe two were one and the ſame place, cannot be affirmed; or whether either be the ſame with Minnith mentioned by Euſebius, lying four miles from Eſbus, or Heſhbon, towards Philadelphia. The Minnith here mentioned in the hiſtory of Jephthah is thought more probably to lie in the country of Ammon, as Abel-ampelonon is aſſerted to do, by Euſebius and Jerom, who tell us there was in their days a town called Abel, ſix or ſeven miles from Philadelphia, (i. e. Rabbah,) the chief city of the Ammonites, and that the country round this Abel was full of vineyards. This Abel-ampelonon is rendered in our text *the plain of the Vineyards;* but in the margin it is obſerved, that it may be rendered *Abel of the Vineyards,* which is the literal ſignification of Abel-ampelonon in Euſebius.

We come next to the hiſtory of Sampſon, who wa
the tribe of Dan, and of the town of Zorah belongi
that tribe, and lying in the borders of it and the
Judah. Hence, upon the revolt of the ten trib
ſeem ſeems to have kept this place, though
of the ten tribes, and to have fortified it
town on that ſide of the kingdom of Juda
Aijalon, belonging likewiſe to the tri
Zoara was a town in Euſebius a
north of Eleutheropolis, as one goe
maus, at about ten miles diſtance

Another principal city of th
in the hiſtory of Sampſon, i
From this Eshtaol, and Zo
Danites that took the ci

PART II. from the Danites that poſſeſſed it. It was afterwards named in the times of the New Teſtament, Cæſarea Philippi, and has been ſpoken of before.

22. Of the camp of Dan.

The camp of Dan, ch. xiii. ver. 25. is the ſame place with Mahaneh-dan, ch. xviii. ver. 12. the former being only the latter expreſſed in Engliſh. It was ſo called from the Danites encamping here, in their expedition againſt Laiſh; and it was ſituated near Kirjath-jearim in Judah, as we are expreſsly told, ch. xviii. ver. 12. Of Kirjath-jearim we ſhall ſpeak in the next chapter.

23. Of Timnath.

Timnath is remarkable for Sampſon's falling in love with a woman of that place. It is not improbably thought to be the ſame that is Joſh. xv. 10. called Timnah, and Joſh. xix. 43. Timnatha. It was firſt aſſigned to the tribe of Judah, but afterwards to the tribe of Dan. Hither it probably was, that Judah, the patriarch of the tribe of Judah, went up to his ſheep-ſhearers, Gen. xxxviii. 12. In Euſebius and Jerom's days there was a great town, named Thamna, lying in the borders of Dioſpolis, towards Jeruſalem. But this ſeems to have been rather Timnath-heres, the city of Joſhua.

Another woman beloved by Sampſon was Delilah, whoſe name, on account of her treacherous behaviour to Sampſon, is become proverbial. She lived *in the valley of* [illegible], chap. xvi. ver. 4. There was in the time of Euſebius and Jerom a town called Caphar-Sorek, (i. e. the village Sorek,) on the north of Eleutheropolis, near Zoreah. Sampſon was born. What we render *the valley* is rendered by others *the brook of Sorek*. The [illegible]tioned in the hiſtory of Sampſon are ſuch [illegible]mentioned, and of which nothing of certain [illegible]s to their ſituation, except the cities [illegible]n; of which I ſhall ſpeak when I [illegible] lordſhips of the Philiſtines.

[illegible] be ſpoken of is Ramah, mentioned [illegible] Levite, whoſe concubine was [illegible] Levite letting out in the [illegible], when he was come by [illegible]Jebus,

Jebus, or Jeruſalem, would not go thither to lodge all night, but ſaid to his ſervant, *Come and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramoth*, chap. xix. ver. 13. From this text it is evident, that theſe two places were at no great diſtance from Jebus, or from one another. We are told by Euſebius and Jerom, that Ramah lay ſix miles to the north of Jeruſalem, over-againſt Bethel. And Joſephus (Antiq. viii. c. 6.) makes the city Ramathon to be diſtant forty furlongs from Jeruſalem, which agrees pretty well with the diſtance aſſigned by the two other writers. This is ſuppoſed to be the Ramah mentioned in the New Teſtament out of Jeremy, in reference to the murder of the infants about Bethlehem. And it is ſtyled by Euſebius and Jerom *Ramah, the city of Saul*, probably as lying near to Gibeah, of which I ſhall ſpeak when I come to the hiſtory of Saul; as alſo of Mizpeh and Jabeſh-Gilead. The other places that occur in the hiſtory of the Levite, and the fight between the Benjamites and other Iſraelites, are of uncertain poſition, being either mentioned there only, or ſo little ſaid of them elſewhere, as to give no good light in the matter. There is indeed mention, Joſh. xv. 32. of Rimmon, a city in the tribe of Judah, and 1 Chron. vi. 77. of another Rimmon in the tribe of Zebulun; but it is not likely that the Rimmon, to which the remainder of the Benjamites took themſelves, was ſo called, as lying near either of theſe.

In the hiſtory of Ruth there occur, I think, three names of places, viz. Moab, the name of which is called, and already ſpoken of; and Bethlehem, which has alſo been ſpoken of in the [illegible] already, of which ſomewhat more will be ſaid along the hiſtory of David, in the ſe[illegible]

CHAP. VI.

A

CHRONOLOGICAL ACCOUNT

OF THE

SACRED HISTORY

Contained in the Books of

EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, JOSHUA, JUDGES, AND RUTH,

Deſcribed, together with the general Chronology of part of *Geneſis*, of the two Books of *Samuel*, and part of the firſt Book of *Kings*, in TWO TABLES.

The firſt is a CHRONOLOGICAL TABLE *of the* Sojou
of the Children of Iſrael, *and their Fathers, in t*
of Canaan, *and in the Land of* Egypt, *cont*
ſpace of four hund[illegible]red and thirty years, Exo

The ſecond is a CHR[illegible]OLOGICAL TABLE
from the Exodus *to the* be[illegible]inning of
Solomon's Temple, *containing the ſp*
and fourſcore years, 1 Kings vi. 1.

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